THE CHURCHMAN.

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POETRY.

For the Churchman.

BELLS.

I.

I hear a funeral bell,
Mournfully pealing;
The spirit-stirring knell,
Wakes, over hill and dell,
A pensive breathing spell;
Like wild winds stealing.

II.

It tells of voiceless wo—
—Of clouds of sorrow,
Whose rains unceasing flow—
Of pleasures, long ago
Enjoyed—but felt not now;
Nor yet to-morrow.

III.

But tell us! who is the one
From Time departed?
Is't brother? sister? son?
Father or mother? Gone
The babe? The widow lone,
And broken-hearted?

IV.

Go! ask the old church bell
Of loved ones slumbering:
He can the secret tell!
He knoweth it full well!
—That old and deep-voiced bell—
His death-tolls numbering.

V.

For since his tongue began
Its iron story;
With varying notes it ran:
"Infants of but a span,
And many a gray old man,
And manhood's glory,—

VI.

"My tongue hath sung to rest.
My daily duty
To call the neighbors round
—By my heart-freezing sound—
Above the fresh-turned ground;
(Where youth and beauty,—

VII.

Poor dying worms, do creep
—Afraid of dying—
Down to the grave, and sleep.)
They gather there to weep!
The sexton he doth keep
His mattock plying!

VIII.

"It was but yesterday,
An old man hoary
Went down this cold dark way;
He said he could not stay!
He saw the dawning day
Of endless glory.

IX.

"And now a maiden fair,
In death's chill slumbers,
Lies in yon mansion there.
She knew nor pain, nor care;
But Death, he does not spare
When his eye numbers!

X.

"I'm almost wearied now
Of this dull tolling;
Yet doth my music slow,
—Steeped in the cup of wo—
Swift to the spirit go,
Each thought controlling.

XI.

"Up in this belfry cold
I am suspended;
Though I am getting old,
Yet many a one I've tolled
Up to this quiet fold;
And, ere I'm ended,—

XII.

Above this sacred ground,
Where the green willows
Bend their low heads around;
Where hundreds sleep profound;
Beneath each lifting mound
On their cold pillows,—

XIII.

"I shall my story tell:
And give my warning:
'Seek heaven—beware of hell!
O, hear the old church bell!
Else ye shall hear my *knell*
On the judgment morning!'"

CHEERFUL GIVING.

When an agent engaged in the thankless task of soliciting funds calls upon you, it is rather ungracious to say to him, "call again." "Say not to thy neighbor, go and come again, when thou hast it by thee." Far better give a decided answer, even in the negative. Every man is bound to know whether he ought to give, and he is accountable to God and not to man. God loveth a cheerful giver; not one whose countenance reflects storms, shipwrecks, fires, broken banks, and ruined trade, when a subscription book comes in sight. "He that giveth, let him do it with cheerfulness."—*Ch. Watchman.*

DYING EASY.

It was the remark of Johnson to his friend Garrick, when the latter had shown him all the beauties and luxuries of his country seat—"all this increases the difficulty of dying!" And how often do men of the world labor and toil to attain a position in life which it is extremely difficult to resign at the summons of death!

We read of one, however, who had a full experience of the vanity and emptiness of the world, and who did not desire its wealth or its pleasures; who had had his full share of afflictions, and who withal had the most lively faith in the Saviour; who upon occasion could look death in the face without the slightest trepidation, and who so far from regretting the objects he was to leave behind, could calmly say, "I have a desire to depart and to be with Christ, which is *far better*."

Be faithfulness, rather than fame, your object.—*Bishop Bagot.*

From Hampson's "Memoirs of the late John Wesley."

CONSECRATION OF BISHOPS AND ORDINATION OF PRIESTS FOR AMERICA, BY IMPOSITION OF THE HANDS OF MR. WESLEY.

(Concluded.)

The letter signed by Mr. Wesley, and addressed to the Methodists in America, and the defence of these transactions, in the sermon of Dr. Coke, we shall take the liberty to consider, with some exceptions, as proceeding from the same source. The latter is indeed more studied and elaborate than the former: but in each the tendency is the same: and though the preacher may have altered two or three phrases, or substituted a few sentences, there is no doubt that the substance of it was the work of Mr. Wesley. For this opinion we have more reasons than one. The language, in several passages, filiates itself. It is to be presumed, he would scarcely commit to another hand a trust so important, as an apology for such extraordinary proceedings. And above all, the style and composition bear little resemblance to that of its reputed author; a few passsges excepted, which certain characteristic traits have distinguished as his own.

It will scarcely be urged in these memoirs, as an objection to Mr. Wesley's conduct, that he has "broken the succession." As we believe not a syllable of the uninterrupted succession of bishops, from the time of the apostles, we leave the examination of this question to those whose faith is more potent and extensive. Our objections are of another kind, and, we presume, much better founded.

We may just mention, though it were improper to lose much time in considering, some prudential reasons assigned for Mr. Wesley's conduct. One of them is, that he "had desired the Bishop of London to ordain only one preacher, and could not prevail:" and another, that "had the Bishop ordained such as he recommended, he would have expected to govern them." At the Bishop's refusal, none can wonder, who reflects, that this proposal was made during the war in America, when it was not perfectly safe to send missionaries abroad; and that it was probable, a regular application would be made by the body of Episcopalians in that country, for the consecration of a certain number of bishops, who might ordain the candidates, and save them the expense and danger of crossing the water. For the rest, nothing can be more plain. On the supposition of accomplishing their scheme of independency, it was obvious, that the English bishops could have no pretensions to govern the clergy on the continent: but, had not the revolution happened, it was equally rational to conclude, that they would expect the clergy they should ordain, to be amenable to their jurisdiction.

When the revolution was completed, this connexion was instantly dissolved, and they now had no sort of dependence either on the state or the hierarchy of Great Britain. But why they should be congratulated on this liberty, in Mr. Wesley's letter, it is not easy to determine. It is well known, that he was not friendly to the claims of America, in the contest betwixt her and the mother country; consequently, could be no enthusiast in favor of their civil liberties: and as his discipline was more rigid, and his authority more absolute than that of the governors of our Church, the religious liberty they were promised, and upon which they are so particularly congratulated, could be little more than a name.

Much stress is laid on the doctrine of Sir Peter King, that "bishops and presbyters are the same order, and consequently have the same right to ordain." To enter into this argument were superfluous. There is a much easier and shorter method of adjusting the debate; and that is, by denying the Episcopal authority of Mr. Wesley, on his own ground. If we mistake not, it is the doctrine of Sir Peter, and of the best authorities on this subject, that at the election of a bishop, in the first ages, there was a solemn convention of the presbyters and the people; and that from among the former, a bishop was elected, by the suffrages of the majority. The question therefore is, by what presbyters was Mr. Wesley elected, in what form was he consecrated to the office, and what sort of a congregation was it, that assisted in the solemnity? It is said, and so far as we have been able to discover, from the best authority, that he never was elected by any presbyters, or consecrated in any form either of the primitive or modern churches; and consequently, even allowing him his principles, he must have exercised, in the consecration of Dr. Coke to the Episcopacy, and the ordination of the presbyters for Scotland and America, an office to which he had no title. And, with the opinion he entertained of the authority of presbyters, it is a little strange, that he did not suffer himself to be consecrated by two or three clergymen, that he might be the more regularly qualified for the ordination of his candidates.

There is another point of view, in which it is equally clear, that Mr. Wesley's ordinations were contrary to the order of all Churches, the primitive as well as the modern, as being neither Episcopal nor Presbyterian. He has always declared himself, not a Presbyterian, but an Episcopalian. As he was never either elected or consecrated to the Episcopal office, it is impossible he could ordain as a bishop. On the other hand, though not a bishop, he did ordain in that character; and, of course, if the intention of the ordainer be of any consequence, his ordinations could not be Presbyterian. So that, in whatever light we consider it, here is a capital flaw in the constitution of this new Church. Its bishops are not bishops, and its presbyters are not presbyters; the former not having been elected by a college of presbyters, since such a college did not exist; and the latter having been ordained by a self-created bishop, who could have no legal jurisdiction, according to the usage of any Church, ancient or modern.

The conduct of Mr. Wesley in the assumption of the Episcopal office having been frequently canvassed among the Methodists, by letters, and in familiar conversation, he published a vindication of it in the Arminian Magazine, declaring himself "as true and scriptural a bishop as any in England, or in Europe;" founding his authority, partly on the etymology of the Greek word, which signifies an *overseer*; and partly, as we have seen already, on the doctrine of Sir Peter King, that bishops and presbyters are the same order.

To obviate the objection, that so uncanonical a step was in itself an act of schism, and laid a foundation for a general dissent, he published the same definition of the Church which he gave Dr. Coke, to insert in his consecration sermon, and in which there was more ingenuity than argument. Taking hold of an expression in the articles, he defines the Church, a *cœtus credentium*; a company of believers; and insists, that from this Church he does not separate. But in this case, the fallacy is palpable. Either the framers of our articles did not intend this as a definition of a particular, but rather of the Catholic or universal Church in every part of the world; or their sense of the word *believers* was not so limited and confined as that, in which it is constantly used by Mr Wesley. If the former was the case, it is plain, that the argument founded on this definition, is nothing more than a sophism: and if the latter, it is equally conclusive against the inference he would deduce. In defining a particular Church, we are surely not to lay down principles which it has in common with all the Churches in the universe, but such as are peculiar to itself. "A company of faithful people or believers," is not descriptive of a particular Church: and as it may be presumed that there is, in every Church, a number of "believers," by which term Mr. Wesley means only those who are Christians in the strictest sense of the word, in practice as well as in profession, it is easy to perceive, on the principle of this definition, that a man may be at once a member of all the Churches in the world, however he may differ from them in doctrine or in discipline!

This reasoning was variously received. Those "simple ones, who loved simplicity," and were thorough converts to the doctrine of implicit faith, considered it as unanswerable. Others, who had not learned to receive sophistry for argument, were of another mind, and took care to express their disapprobation. The late Mr. Henderson, of Pembroke, who was then a member of the university, informed the author of these remarks, that he wrote to Mr. Wesley on this occasion, arguing against these proceedings, and desiring him to consult several writers, whom he pointed out. The answer was evasive. He had passed the Rubicon; and it was now too late to retreat. His conduct, in this stage of the business, was not to be examined, but vindicated: and, after a vague reply to Mr. Henderson's arguments, he excused himself from going more deeply into the subject, by observing, that if was he to consult all the authors his correspondent had recommended, his remnant of life would be inadequate to the task.

We farther object to Mr. Wesley's assumption of the Episcopal character, on other principles. We regard him, not as a presbyter of the primitive Church, but as he always professed, of the Church of England. In this Church, there can be no dispute whether bishops and presbyters are of the same order, and whether they mutually and indiscriminately ordain presbyters. Here, at least, the authority of each is not the same: and presbyters do not consecrate bishops. If so, does that presbyter, who consecrates bishops and ordains presbyters by his own authority, in opposition to the institutions of his Church, "violate no order, and invade no man's right?" If this be true, words must have lost their meaning. The order of the Church says, that a bishop alone can ordain presbyters, or consecrate bishops. Surely then, a presbyter ordaining presbyters, or consecrating bishops, must necessarily violate the order of the Church, and invade the right of his diocesan, by a formal usurpation of his office. The part of the world, to which the candidate is ordained, is totally out of the question. No presbyter can usurp the office of a bishop, and continue a member of the Church of England; because such usurpation being an offence against one of its primary and most distinguished institutions, is in itself a formal and express renunciation of that Church. The dissolution of the jurisdiction of the English prelacy, in America, will not infer Mr. Wesley's right to assume it. Rather than violate his consistency, as a clergyman, it had been much more prudent, to have left them to their own resources. They had a multitude of preachers, who, in the most troublesome times, and when he had actually cast them off, managed their concerns with great success: nor is there any doubt that they might have continued to do so in future, without his interposition. And with regard to the want of the ordinances of baptism and the Lord's supper, he might have been certain, that either the legislature, or the people themselves, would have taken care to supply that defect.

In the sermon we have extracted, it is asserted, that Dr. Coke and his colleague, Mr. Asbury, have the same Episcopal qualifications with the Church of Alexandria; for they were elected or received by the whole body of ministers through the continent, assembled in conference." We suspect not. They were in fact elected by Mr. Wesley, who consecrated Dr. Coke; and directed him to do the same for his colleague. The same may be said of the presbyters, to whom he gave ordination at Bristol. And we are informed, that this business was conducted, not in a Church, or any place of public worship; but in a private house, in the presence of a small number of witnesses, and with an air of mystery and caution, which afforded no obscure intimation of its illegality. Of the reception of these bishops and presbyters in America, we need not say much. They were obtruded upon them; and it is to be remembered, that the "ministers assembled in conference," who are said to have received them, were not ministers of any denomination, since they were never ordained, but plain Methodist preachers.

The Doctor, perfectly satisfied with his own Episcopal qualifications, undertakes to support the authority of Mr. Wesley in his appointment. The argument is simply this: he is "fully persuaded, since Mr. Wesley has constantly appointed all the religious officers among the Methodists, that there is no Church-office which he judges expedient for the welfare of the people, but, as essential to his station, he has a right to ordain." This argument must surely have been intended for the mob. It may possibly suit some understandings. But we do not perceive its force. We smile, but are not convinced; and we think it a pity that the preacher could produce no better logic on so important an occasion. We suspect, however, that he did mistake it for an argument. And we are the more inclined to this opinion, because we are presented in one of his journals with another, in the same mood and figure. On his arrival in America, in 1784, having opened Mr. Wesley's plan for the societies on the continent, to a preacher at New York, he informs us, that he highly approved it, and adds, "he presses me earnestly to make it public, because, as he MOST JUSTLY ARGUES, MR. WESLEY HAS DETERMINED THE POINT; AND THEREFORE, IT IS NOT TO BE INVESTIGATED, BUT COMPLIED WITH. This too is the language of a protestant divine! And who can read it, without reflecting, how admirable a tool such a reasoner must have made for the Bonners and Gardiners, the prelates and the tyrants of the fifteenth century?

To cite Mr. Wesley's former conduct as a proof of his right to do what he should think proper, in any subsequent period, may satisfy casuists of a certain description; and to some readers it may be an argument *ad hominem*; but to us it is *ignotum per ignotius*; and, as it now stands, needs nothing but an inversion, to reduce it to the old circular argument of the Jesuits. Having adduced what Mr. Wesley has done, in order to prove what he may do, nothing remains, but to advance what he may do, as an argument of the propriety of what he has done.

This new system of Episcopacy has brought the Methodists into a curious predicament. Here are two bodies of people, in Britain and in America, believing the same doctrines, observing the same mode of worship and general discipline, and closely connected with each other, who are yet, in one respect, totally separate and distinct. In Britain, they are Churchmen; in America, independents. In the former, it seems, no reason appears for a separation from the Church: while in the latter, because "the clergy are wicked and corrupt in doctrine and practice, because there subsists an antichristian union between the Church and state; because the bishops have paid no attention whatever to the welfare of the people, but filled the Churches with the parasites and bottle-companions of the rich and great; and because they justify card-playing, dancing, and theatrical amusements, we cannot, we will not," says our preacher, "hold connexion with them."

From this mode of reasoning, it might be supposed, he had found something new, and till 1784, had never discovered that there was an union between the Church and state; that all bishops, except the bishop of Man, are lords of parliament; that the primate of all England is constantly of the privy council; and that the crown is the fountain of preferment, as well ecclesiastical as civil! One would suppose too, he had never before heard, that some of the clergy play at cards, and that others of them, now and then, attend the theatre and other places of amusement?

But, to speak seriously, we have never heard, from any good authority, and we are convinced, there is no reason to suppose, that the clergy are at this moment more immoral in their deportment, or less scriptural in their doctrines, than they were many years ago, when the question of separation was first agitated in the Conference, and when Mr. Wesley published a pamphlet, to show that no argument, taken from the immorality of the clergy, was sufficient to authorize a separation; and that such a separation was improper, and had no warrant, either from Scripture or reason. We shall be glad to learn how this gentleman proves, that the clergy are more trifling and licentious than they formerly were; and why he did not publicly declare himself on this subiect, before he crossed the Atlantic, and print a sermon in England, declaring, as openly as he did in America, that he renounced a Church so universally corrupt!

It is said, "it had long been the desire of the majority of the preachers and people to separate, but that they submitted to Mr. Wesley's superior judgment, who, till the revolution, doubted the propriety of the step." But how shall we reconcile this with what is granted in the same sermon? "The preachers in general constantly exhorted the people to attend the service of the Church of England, from a full persuasion, drawn from experience, that we had no alternative left, to preserve our society, but an adherence to the Church of England (which was totally destitute of real discipline) or a formation of ourselves into an independent Church." Now, if the majority of the preachers wished for a separation, how could they reconcile it to their consciences, to exhort their hearers to attend the service of the Church? If they did so, while, at the same time, they desired to separate, they were guilty of the most egregious duplicity: and if they had not in general such a desire, the assertion that they had, is too unguarded.

As for any change of sentiment, said to be produced in Mr. Wesley by the revolution, we hope, in this case, he is misrepresented. That such an event must produce a change in civil policy, we can easily conceive; but that it could influence a judicious and pious individual, much less many thousands of persons, in resolving on a separation from a Church, of which, till that moment, they had professed themselves members, we cannot understand. If the Church was so corrupt, as she is represented in this sermon, we should suppose, that a conscientious man, under the influence of such a persuasion, would either have withdrawn as soon as he perceived it, or have continued in her communion till a more gross and general corruption should have obliged him to retire. There is in one of the Reviews an observation to this effect: "A dissenter out of the Church is more respectable than a dissenter in it." The maxim is a good one; and we will add another: the preservation of a society at the expense of sincerity, is too dear a purchase.

From the writings and professions of Mr. Wesley, during thirty or forty years; from his known predilection for the Church of England; and above all, from his own declarations, it is certain, that the steps taken toward a separation were in some degree involuntary. He often said, that he was "forced into them;" which will appear the more probable, from several remarks in his sermons, published so lately as 1788.

Speaking of the Methodists, he says, "they cannot, they dare not, they will not separate from it (the Church) while they can remain therein with a clear conscience. It is true, if any sinful terms of communion were imposed upon them, then they would be constrained to separate: but as this is not the case at present, we rejoice to continue therein. If it be said, God could have made them a separate people, like the Moravian brethren, I answer, this would have been a direct contradiction to his whole design in raising them up; namely, to spread scriptural religion throughout the land, among people of every denomination, leaving every one to hold his own opinions, and to follow his own mode of worship."

The following passage, though we suppose he meant it of his own society, is applicable to the same purpose: "I have spoken the more explicitly on this head, because so many of those, who profess much religion, have not the least conception of this matter, nor imagine such a separation to be any sin at all. They leave a Christian society with as much unconcern, as they go out of one room into another. They give occasion to all this complicated mischief, and wipe their mouth, and say, they have done no evil."

We have only to add, that some time before his death, Mr. Wesley repented of the steps he had taken, and did all he could to counteract what he too plainly perceived, an increasing tendency toward a final separation from the Church.

COMMUNICATIONS.

For the Churchman.

DOLEFUL MOTHER.

I.

Doleful Mother, faint and wailing,
Standing near *His* cross in tears,
How doth each pang *His* flesh impaling
Through thine aching bosom pierce!
For keener far than two-edged sword
Thy grief for him, thy Son, thy Lord.

II.

O, depth of wo for woman's breast!
O, anguish dim and drear!
Thou who, above all women blest,
Didst God incarnate bear—
Mother, must see the only-born
With piercing torments rent and torn.

III.

Hast seen, beneath the cruel scourge
His human nature quail,
Through clinging flesh the hammer urge
Each lacerating nail,
And now, up-borne 'twixt earth and skies,
Dost see him hang before thine eyes.

IV.

Dost see His body hang in pain,
That body thou hast nursed,
On gaping wounds with heavy strain
The forceful nails have burst—
Upon his skin the clammy dew
With purple streams is channel'd through.

V.

The death-sweat on his forehead fair—
Thou canst not wipe it off—
A thorny crown is bleeding there
With mocking viewed and scoff;
Such is the crown, of rankling thorn,
Earth gives her King whom thou hast borne.

VI.

What man is there who would not weep,
Christ's Mother could he see—
The bloody mound in tear-floods steep
Around the horrid tree?
What woman would not sob and groan
For her and for her tortured son?

VII.

Daughter and son of Adam's race,
By death and sin defiled,
The sorrow set before thy face
Of Mother and of Child—
For us her sinless Son she saw
His latest breath in tortures draw.

VIII.

Broken for us, was Christ the Lord,
The true and living bread!
For us his gracious blood was pour'd,
And sank for us his head
Beneath the death of pangs unknown
We flee from by his death alone.

IX.

O Mother dear, thou well of love,
Would I could weep with thee!
Could I thy depth of sorrow prove
For His dear agony;
That my faint heart, so chill and dead,
Might kindle in its ashy bed,—

X.

And burn with love to equal thine
Love fervent, sad and true,
For Christ thy gracious God, and mine,
To whom be glory due.
Glory to Him, the crucified,
Who in thy sight for sinners died.
Amen.

XI.

Amen, Amen, let angels sing
With God's dear saints on high,
Amen, let heaven's broad arches ring—
The stars of morn reply—
Till, wafted far, our choral hymn
Peal round the throne *His* fulgors dim.

The remarks I appended to Masters' monostrophic on the Crucifixion, in the last number of the Churchman, led onward to the consideration of the specific differences between the ancient and modern hymn. Accordingly, as the ideas were clear and definite in my own mind, and as I thought the subject might be rendered interesting, I had intended to insert a short essay upon this subject in the columns of the Churchman. But on further consideration, this appeared inexpedient. Criticism is a dry thing to the mass of mankind. Few men love to analyze their own pleasurable sensations, and search the ground of them to the bottom. Uninviting as criticism is, metaphysics is still more repulsive. Æsthesis, or metaphysical criticism, has not therefore any great allurement for the majority. And if a man will persevere in forcing upon men (on paper and ab extra) that which in every-day life conscience urges on them, and is yet daily repelled, the examination of their own thoughts, (for this is metaphysics,) and an appreciation rather of the grounds than the intensity of their pleasurable feelings; what else can he expect than that the paper should be flung aside, and himself greeted with the epithets of mystic, Kantean, Coleridgian?

> "Et quicquid est nomen in terris
> Bestiæ ferocioris."

I belong to none of these, and besides, have no notion of what right philosophers have to invent a language of their own, and then din the hideous jargon into the ears of people who are content to think by means of their five senses and digestive organs, as honest John Locke did before them.

For these reasons I changed my original intention. And I conceived that could there be presented to the mere English reader one of the old Latin hymns,

> Those rude old hymns, that suited well
> The cloister dim and hoary,

nearly in the metre, words, and spirit, as far as I could realize it, of the original, he would more satisfactorily and less wearisomely apprehend the difference of tone and feeling between them and the modern hymn: and I might add, between this last and the little-read though much lauded remains of ancient English sacred poetry. Thus my notion excluded paraphrase, imitation, and in some degree, translation, for which last, the reader will underneath see some reasons. The object to be aimed at, therefore, was what critics call a presentation, that is, a representation of the garb, tone, and leading thoughts of the poem.

I was attracted to the "stabat mater"—with what success the reader may judge for himself. It may, by a comparison with the original, be seen that the English version corresponds in rudeness of metre, and as nearly as the nature of the two languages would admit, in rhythmic force to the old Latin. All the ideas too of the original are here, and often literally translated. And in accordance with my design, others (which I felt to be similar in tone of feeling) are added. Yet for these I claim no poetic merit—they are none of mine. Whoever reads the devotional works of the old English divines will at once recognize most of them as familiar to him.

With regard to the "idea connectiva" of the original, (I am again forced to be technical,) it is the grief of the virgin mother. The sufferings of our Lord are every where in it presented strongly, but ever in connexion with the woes of Mary; and it is upon this last the whole pathos and poetic beauty of the poem is made to depend. The religious man will see from this how natural the deplorable fall of the Romish Church into Mary-worship was; and on the other hand, the mere critic will wonder when I tell him, that of five or six poems on the Crucifixion I have by me, hardly in one is any notice, even incidental, taken of this the main poetical element of the crucifixion. In thus prominently setting the grief of Mary in the front ground, the monkish rhymer has in my judgment struck upon the chief source of poetry in the subject, and surpassed most who have written upon it. Does devotional ardor make the best poetry upon religious subjects, as the old Roman satirist's indignation inspired his caustic verses, "facit indignatio versus?"

Another remark, and I have done. Goethe and his German satellites in this last age were the apostles of what seemed to them a new doctrine, the "redemption of man by his affections." This is the sum and total of the "Mater Dolorosa." Christ dying on the cross is exhibited as the cause of his mother's grief; and sympathy with this grief, pure and unselfish as such sympathy must be, is put forward as the means of inflaming our hearts with love to Him. This is the whole moral and religious end of the hymn, any thing in my version notwithstanding. There is in the original but a subordinate mention of the purpose for which He died, while the two last stanzas are entirely occupied with the expression of this desire of sympathy with her grief for this purpose. How then does Goethe's scheme of salvation differ from the monk's—or how are we to account for the fact that his sympathies, for religion he had none, went rather with the Romish than the Protestant Church? And how was it that several of his most eminent friends became ultimately Romanists? This last question we can answer: "They would not have *salvation* by faith in Christ: they sought salvation in the affections, and found it in the Church of Rome."

W. A.

For the Churchman.

TYPOGRAPHICAL ERRORS IN THE BOOK OF COMMON PRAYER.

Mr. Editor,—It has been said that some of your readers are much interested in securing an edition of the Book of Common Prayer, which shall be entirely free from typographical errors. Will you permit me to call their attention to the Doxology in the Litany, as printed differently in the two places in which it is found in the Prayer Book? In the Litany following the Evening Prayer, both parts of the Doxology are in the Roman letter, with the Amen in *Italics*. In the Litany and Suffrages, following the Office of Consecration of Bishops, the second part is in Italics, with the Amen in Roman. According to the former mode of printing, if it were not for "*Ans.*" preceding "As it was," &c., the whole of the Doxology would be pronounced by the Minister, the people responding "*Amen.*" According to the latter, "As it was," &c., would belong to the people, and "Amen" to the Minister, which is plainly a blunder: but the "Ans." is omitted. By comparing the Doxology in the first instance with the Versicles both before and after it, it is plain that if the use of the Roman letter throughout be correct, the "Ans." should be omitted.—With such an omission, and the use of the Roman letter throughout in the second instance, and the Amen (as it ought to be) in Italics, there would be an entire agreement between the two places. And to bring about such an agreement there is some authority. Bishop Sparrow, in his "Rationale upon the Book of Common Prayer," says as follows:

"The Doxology, or Glory be to the Father, &c., is much used in our service, after Confession, after Athanasius' Creed, and especially after each Psalm and Canticle, as a most thankful adoration of the holy Trinity, upon reflection on the matter going before, and therefore is very fitly divided betwixt the priest and people in saying it, according as the matter going before was; and it is in those places said standing, as the most proper posture for thanksgiving or adoration. *Here in the Litany it is said in a way somewhat different*; for after that the priest and people have in the supplications aforegoing besought God that He would arise, help and deliver them, as He did their forefathers of old, for His name's sake and honor, *the priest does Collect-wise sum up this*; praying that by such deliverances, all glory may redound to God, the Father, Son, and Holy Ghost, as it was in the beginning, is now and ever shall be, &c., *the people answering only, Amen*, as it were after a Collect, and continuing kneeling; because both this, as it is here used, and other parts of the Litany before and after, are matters of humble supplication, and so most fit to be tendered to God in that posture."

Such are the words of Bishop Sparrow.—Are they sufficient to settle the question, or must we have recourse to something else, to correct the disagreement of parts of the Prayer Book which ought to be alike? Suppose the Doxology in the Litany to have been originally printed in the mode suggested by his words: might not the changes be accounted for reasonably in this way?

The Doxology introduced soon after the commencement of Divine Service, is without the "Amen;" and properly so, it would appear, as by the "Ans." a part of the Doxology itself is made the response of the people. In the Litany, the whole of the Doxology belonging to the Minister, "Amen" is added as the response. Some one has here inserted "Ans.," because he found it in the instance before. And although this liberty has not been taken with the Doxology in the "Litany and Suffrages," another has been, viz., an alteration of the type to agree with the Versicles before and after.—And then to make the usual distinction in appearance, between the "Amen" and the words to which it is a response, Roman letters of necessity were used for it, thereby making it a response of the minister.

But whether this be the way to account for the changes or not, is a matter of much less importance, than the accuracy with which our Liturgy is printed, and the proper mode of reading it in public worship; with a view to which, Mr. Editor, I have presumed to trouble you; and, I hope, you will not think it an unreasonable demand upon your attention.

M. S.

For the Churchman.

REMINISCENCES.

Mr. Editor,—Yesterday, November 26th, was just ten years since the consecration of our Bishop. Being in company with him, and having a fondness for such things, I requested his aid in drawing up such statistics as will throw light on the history of this Diocese during the ten years of his administration. With this request he kindly complied, and I have thus been enabled to collect the following data, which I send you for publication, supposing that they may also prove interesting to my fellow members of the Church.

At the time of the Convention in October, 1830, at which Bishop Onderdonk was elected, the Diocese, then comprising the entire State of New York, contained 127 clergymen, and 177 congregations. It now, comprising about half the State, contains 188 clergymen and 153 congregations.

The Bishop during his Episcopate has assisted at the consecration of 6 Bishops; has ordained 177 deacons, and 138 priests; consecrated 107 churches; and confirmed 11,232 persons.

Of the present clergy of the diocese, 58 have been ordained by Bishop Onderdonk, both deacons and priests, 16 deacons only, and 13 priests only. Total number of the present clergy of the diocese, ordained by the present Diocesan, 87.

Of the 127 clergy who belonged to the diocese at the time of the Bishop's election, 57 now belong to it. And 20 clergy of the diocese have died during his Episcopate.

Bishop Onderdonk is the seventh in the order of seniority in the House of Bishops—there being in that House six members who are his seniors, and twelve who are his juniors.

A Layman.

For the Churchman.

OXFORD TRACTS.

Mr. Editor,—A most estimable clergyman of our Church, who most unfortunately had imbibed low views both of the Ministry and of the efficacy of the sacraments, lately confessed with candor, that he had been much instructed and his opinions changed upon the subject of Baptism, since he had read Dr. Pusey's tract; that he took it up with prejudice; he read it; he believed it. That these views of this holy sacrament are not peculiar to the Oxford divines, but that even *John Wesley* himself, with all his fanaticism and extravagances, held precisely the same views, appears from the following quotation from the British Magazine.

[The quotation referred to will be found in the Churchman of October 31st.]

For the Churchman.

Will the Churchman inform its readers whether it is customary or is expected, that the Governor's Proclamation be read in Church? or if there be no precedent, what may be the Bishop's opinion or wish upon the subject?

In reply to the above, we are authorized by the Bishop to say, that the reading of the proclamation is not customary, and that he deems it inexpedient.

A FORM OF PRAYER AND THANKSGIVING;

To be used in the Diocese of New York, on days of Thanksgiving, appointed by the civil authority.

In conformity with the 47th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the Bishop of each Diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Diocese of New York, on any day recommended by the civil authority, as a day of public Thanksgiving and Praise to Almighty God; unless some other form should be by me specially set forth.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
New York, October 29th, 1839.

A FORM OF PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O God, who art the blessed and only Potentate, the King of kings, and Lord of lords: the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship: that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O Lord, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ After the Collect for the day, in the Communion service, the following:

O Almighty God, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth Selection of Psalms* shall be used: and the *first Lesson* shall be Deut. x. 12, and the *second Lesson*, Romans xii.; and the *Collects* for the day, as in the Morning.

THE CHURCHMAN.

SATURDAY, DECEMBER 5, 1840.

☞ The Office of the Churchman is removed from 124 Fulton-street to No. 111 Nassau-Street, up stairs.

George Keith.—In the name and labors of George Keith we find a bond that connects us with the best members of the Society of Friends; and for this as well as for his eminent services to the Church, we desire to hold his name in grateful remembrance. Mr. Keith was originally of the Society of Friends; and distinguished himself by the ability and energy with which he resisted the tendency to infidelity that was early manifested in that communion, and asserted the truth of Christianity. What the doctrines of this Society originally were, is a question which has been of late earnestly and learnedly disputed among themselves; and therefore it might be presumptuous in us to offer any opinion on the subject. It is well known, however, to those who are conversant with its history, that so early as the year 1691 a breach was made in the Society similar to that which has recently fallen out between the "Hicksites" and the "Orthodox." Mr. Keith was the occasion of that breach. In his public ministrations he held up "the person of our Saviour, the necessity of faith in him, as he died, was buried, rose again, and ascended and as he is now in heaven in the true nature of man, our Mediator and Intercessor, and as he shall come again outwardly at the end of the world to judge the quick and the dead, &c. This sort of doctrine was disliked by many of the Quakers, and caused many private conferences among themselves, and at last a prevailing party excommunicated Mr. Keith out of their Society. A considerable number of Quakers, however, stood by and vindicated him and his doctrine, and they set up several new meetings." Mr. Keith, after his expulsion, assailed the errors of his old friends in print, assuring the world, "that there are such damnable doctrines and heresies cloaked among the Quakers here, [in America,] that no Protestant Society in Christendom would tolerate the like." This charge was denied by the "Foxians," as the Quakers who had excommunicated Mr. Keith were called by their opponents. While the dispute was in agitation, Colonel Quarry, formerly Governor of Carolina, and then residing at Philadelphia, interested himself in the controversy, with a view to ascertain the truth of the charge. On the 17th of May, 1695, the Rev. Dr. Lancaster, chaplain to the Bishop of London, had addressed a series of questions to the yearly meeting of the Quakers in London, in order to draw from them an explicit declaration of their faith. A copy of these queries falling into the hands of Col. Quarry, he sought by means of them to obtain the satisfaction from the Quakers in their public meetings, which he had failed to get from desultory conversation with them in private. Accordingly he made this use of the questions. The Quakers in communion with Mr. Keith answered the questions promptly, explicitly and satisfactorily, in writing. The other party met them with evasion. Instead of giving a written answer, they "sent their messengers to the colonel, viz, Mr. Cook, Mr. Jennings, and Mr. Pusey, who acquainted him 'that they received his letter with the queries annexed, which,' they said, 'were read in their general meeting: but not knowing whether their friends in London had answered them or not, they did not think fit to answer till they had an account from their said friends; and what answer their London friends gave they would stand by,' or to that effect." The colonel expressed his regret that they had not embraced the opportunity to satisfy the world as to the soundness of their faith in the Christian religion. To this, one of the deputation, Mr. Jennings, replied: 'That though by the said paper of queries it was insinuated that they turned the Scriptures into an allegory; yet they did really believe that Christ was born, suffered, died, was buried, and rose again outwardly." There he stopped; and the colonel repeated his words, and added, "I also believe that the same body that so rose did ascend into heaven, is now in heaven, and will come again at the end of the world, to judge the quick and the dead." Hereupon Mr. Pusey asked the colonel, "whether he believed that Christ's outward body, of flesh, blood and bones, ascended into heaven?" Upon the colonel's answer in the affirmative, Mr. Pusey replied: "The Scripture saith, Flesh and blood shall not inherit the kingdom of God." The colonel expressed his sorrow that they so ill understood the Scriptures, and he added, that he was now convinced that Mr. Keith's charge against them was not altogether groundless. Mr. Jennings then abruptly broke off the conversation, saying, "We came not here to discourse, but to do our message."

We have digressed into a narrative of this interview, in order to let our readers see the nature of the grievous errors against which Mr Keith protested. The more sound and serious members of the Society of Friends, at the present day, must, equally with us, honor George Keith as a faithful witness for the truth of God. He is theirs as well as ours; and if he afterwards returned to the Church from which his fathers had strayed, he was doubtless actuated by the belief, that in the bosom of the Catholic Church, and in the very words in which the saints of all ages had declared their confession of the common faith, he also could give his testimony for the truth of God more effectually than if he labored alone, and more agreeably to the mind of the Holy Spirit. As a witness to the Faith, he needed the strength and sympathy of the communion of saints; and he found both in the Church, which from the first has witnessed a good profession to every age; though often, it must be owned with sorrow, to the shame and confusion of her nominal members.

The records of the early Church in our country contain many memorials of Mr. Keith's labors for her spiritual good. The breach, as we have said, among the Quakers, originated in 1691; and Mr. Humphrey says, that in 1694 there were fifteen meetings of the Keithian Quakers in Pennsylvania and New Jersey. At this time there had been no minister of the Church in Pennsylvania. In the year 1700 the Rev. Mr. Evans was sent over to Philadelphia by Bishop Compton; and after the Church service began to be performed, "a very numerous congregation attended the public worship, consisting chiefly of great numbers of persons, who a few years before had separated from the Foxian Quakers, and now joined entirely with the Church of England members. They increased so fast, that in two years' time there were above 500 persons who frequented the Church." Shortly after we read of Mr. Evans that he baptized in Philadelphia and the adjoining parts above 800 persons. The testimony of Mr. Keith, we may presume, among the Quakers, had prepared them to conform to the doctrines of the Church, then newly propounded to them. At Parkeomen, on the river Schuylkill, Mr. Evans baptized many persons, particularly a whole family of Quakers, to the number of 15. In Chester also, in Delaware, the people were stirred up by his preaching to build a Church. They erected a very good brick fabric, one of the neatest on the continent, and completed in July, 1702. It was opened on St. Paul's day, and therefore called St. Paul's; and in this Church Mr. George Keith preached the first sermon. In the following year Mr. Nicolls was appointed its missionary, and at his first arrival found a considerable congregation, notwithstanding his being seated in the midst of Quakers; and ascribed this advantage to the industrious preaching of the Rev. Mr. Keith, who in conjunction with Mr. Talbot, had successfully combated the prejudices of the people, and prepossessed them in favor of the Church. Mr. Crawford also was another contemporary missionary, by whose ministrations the people in the neighborhood of Dover became attached to the Church, and were induced to bring their children regularly to baptism, though a great many of them, it is added, were Quakers' children, or had been Quakers themselves. All this time the administration of the government of Pennsylvania was in the hands of the Quakers; and Governor Loyd was himself a preacher and leader of the Foxian party.

Of New Jersey, Mr. Humphrey writes: "The first English inhabitants of this country were Quakers and Anabaptists; and the first governor of East New Jersey was Mr. Barclay, the Quaker, famous for his writings, but not the author of the Apology: for this reason the people went to Philadelphia, the principal town of the Quakers, at their yearly meetings. The division among the Quakers, which arose at Philadelphia concerning the sufficiency of the Light within every man to salvation without any thing else, spread also among this people; and a considerable number of persons of a more sober understanding began to think the written word of God and the instituted means of grace ought to be more carefully attended to. In the year 1702 the Rev. Mr. Keith and Mr. Talbot were travelling preachers from this Society [for the propagation, &c.] in these countries; and as the sober Quakers of New Jersey agreed with many of their brethren of Philadelphia in opposing the enthusiastic Foxian Quakers, they were induced, by hearing some sermons from Mr. Keith and Mr. Talbot, to inquire what was the doctrine and discipline of the Church of England. In a little time, a considerable congregation gathered themselves together at Burlington, resolving to receive the Church of England worship."

Thus St. Mary's Church, Burlington, (so called from the corner stone being laid March 25, 1763, the festival of the Annunciation of the Blessed Virgin Mary,) owed its origin mainly to a leaning felt for the Church among the sounder members of the Society of friends. The disposition towards the Church, says Mr. Humphrey, on the part of the people, was encouraged by Colonel Cox, then one of his Majesty's Privy Council, Colonel Quarry, Colonel Morris, and Mr. Jeremiah Bass, men eminent in the province, "and numbers fell off from Quakerism daily."

The history of the Church at Bristol, on the opposite side of the Delaware, is the same: "the people forsook Quakerism much about the same time as the inhabitants of Burlington did. A church was soon erected here, through the zeal of the people, especially through the means of two worthy gentlemen of Bristol, Mr. John Rowland and Mr. Antony Burton."

Other like instances might be added, but these are enough to show that the Church has ever sympathized with the sounder portion of the Society of Friends, and has received many faithful men from among them to share in her testimony against the heresies and errors which another portion of that Society have represented (whether correctly or not we must leave others to judge) as its original doctrines. As a document of much interest, we append the queries of Dr. Lancaster, with the frank and explicit answers of the "Keithian" Quakers. The letter of Col. Quarry, submitting Dr. Lancaster's queries to the Philadelphia meeting, and the letter of the Friends enclosing the subjoined answers, are omitted for fear of swelling the present article to too great a length.

We cannot close, however, without adverting to the proof which is here afforded of the influence of the Church in sustaining the dissenting denominations in their testimony to the Truth. The Bible, as the Quakers justly hold, is a dead letter till it has an interpreter. Where then is the true and faithful testimony to be found to its genuine doctrines?—The Liturgy of the Church we revere as the collective testimony which the Church of God has in every age, (whether true to it in practice or not,) borne to the doctrines of the Word of God. Is the *private* testimony less worthy of deference than the *Catholic?* Were not the queries of Dr. Lancaster calculated to arrest the wayward operations of the private spirit and bring them back and keep them close to the joint testimony of the universal Church of God?

To the Quakers assembled at their yearly meeting at London, this Whitsun-week, 1695.

"Great objections have been made against you in many books which of late years have been writ, as well by those who have departed from your communion, as by others: but because we would not willingly take an account of you only from your adversaries, no, nor yet the advantage which may be had from some of your own apologists, we have chosen this solemn time of your most general assembly that you have in the world, where there comes of your number out of all parts, where any of your profession live, even as far as from the West Indies, on purpose to attend this your yearly meeting at London. We have chosen this most solemn and convenient time for you to vindicate and clear yourselves, and give satisfaction to the world, particularly the Church of England, as to these great and grievous objections which are made against you.

"It is said of you, that as Hymenæus and Philetus, 2. Tim. ii. 18, did construe the resurrection spiritually, saying, it was performed inwardly within our souls, and so avoided the literal and outward resurrection of our body, which the Scriptures call *overthrowing the faith*, so that you do construe the resurrection in the same spiritual manner to the rising again of Christ, or the light in our hearts, and consequently that the saints generally have attained the resurrection already, and that there will be no resurrection of these our bodies after they lie down in the dust. And not only this, but, 'that you construe likewise those Scriptures which testify of our Lord Jesus Christ in this allegorical manner,' to mean no more than what you call the *light within*, and, 'that this Christ or light is born and crucified, dies, is buried, rises again, ascends, and is glorified within you: that it sheds its blood within you, and thereby quenches the wrath of God in you, as your sacrifice or propitiation: and that Christ has now no other blood or body than what he has within his saints, or other than he had with his Father before the world began: that the outward blood of that man Jesus that was shed at Jerusalem was not the propitiation, or any satisfaction to the justice of God for our sins, but only the spiritual bloodshed inwardly within us.' And by these means when you are asked, 'Whether you believe in Christ that died for our sins, rose again, and ascended, and that by his blood we are saved,' &c., you can answer readily, 'Yea, that you believe all this;' and yet mean it all in an inward, allegorical sense, that is, the blood shed within you, the light or Christ suffering within you,' &c., and thereby deceive others and yourselves, and keep your meaning hid and double, that the truth of what you hold may not be known, which if in plain words told and asserted, would grate all Christian ears, and show you to be those miserable heretics before told, *who brought in damnable doctrines, denying the Lord who bought them.* Therefore, that you may clear yourselves from this great and grievous charge, you are desired to give a plain, positive, and direct answer to these following queries.

Your reasons or explanations are not required, this not being intended for a dispute; but only your plain yea or nay to each of these queries, that your doctrine and faith may be known.

Query 1. Do you believe in a Christ without you now in Heaven?

The Christian Quaker answers, Yea.

Qu. 2. Hath he now in Heaven the same body (though changed in qualities and glorified) which he assumed in the womb of the blessed Virgin, in which he suffered, died was buried, rose again and ascended outwardly?

Ch. Qu. ans. Yea.

Qu. 3. Will he return in the same body outwardly or without men to judge the world in the last day?

Ch. Qu. ans. Yea.

Qu. 4. Will our dead bodies arise the same bodies though altered in properties and qualities) which we now have, and shall lay down in the dust? or do you believe an outward and literal resurrection, contrary to Hymenæus and Philetus? Do you believe that the saints generally have attained the resurrection, either before or since Christ came into the world?

Ch. Qu. To the former part of this query we answer, Yea; to the latter, Nay.

Qu. 5. Do you believe that Christ, or the Eternal Word, was so made flesh, as that he truly and really became man, as truly man as he was God? and not only as the Socinians say, that he dwelt in or did inhabit the person of that man Jesus Christ, as a garment or veil, as he dwells in or inspires other holy persons, though not in so high a degree; or as angels assume bodies like men, wherein they appear, without taking them into their own nature, or thereby becoming men?

Ch. Qu. ans. Yea.

Qu. 6. Is Christ now at this day, and forever to come, truly and really a man, in true and proper human nature without all other men?

Ch. Qu. To this we answer, Yea, under the qualifications contained in the second query, viz. 'changed in qualities, and glorified.'

Qu. 7, and lastly, was his outward blood (outwardly shed at Jerusalem) the true propitiation and satisfaction for our sins? Is this the true saving faith? Was not his outward blood that blood without shedding of which there could be no atonement? Heb. ix. 22.

Ch. Qu. ans. Yea, not excluding the work of the Spirit of Christ in our hearts.

The above Queries were signed by Dr. Lancaster, Chaplain to the Lord Bishop of London, and delivered Friday the 17th of May, 1695, into George Whitehead's own hands, in their general assembly in Grace Church street, and there publicly read. They were desired to return their answer to Dr. Lancaster at Mr. Wiseman's house, a chirurgeon in Long-acre; but we hear of no answer that they returned. Wherefore, the said queries were presented to the yearly meeting of the Quakers in Philadelphia. That party which have excommunicated Mr. Keith, returned answer as set down in the preface: but that party which join with Mr. Keith presently returned the answers above inserted after each query."

Bishop Chase. A clerical friend has favored us with the perusal of a letter from Bishop Chase, with permission to make the following extract:

Robin's Nest, Nov. 10, 1840.

Rev. and very dear Sir,

I have had many mercies shown unto me and my dear granddaughter Laura, since we left your hospitable dwelling: good health, fine spirits, most affectionate treatment from friends—opportunities to bear testimony to the truth, and the kind protection and care of a merciful Providence, all the way, particularly in crossing the Lakes. Did you hear of the great disasters which befel the Missouri steamboats in Saginaw Bay of Huron Lake? The storm on the 22d of November was so great as to break in the outer works of the vessel, to render useless her machinery, to cause her to spring a leak from which all hands and passengers (very many) could scarcely keep her free, to throw over board all the cargo and luggage of the travellers, and blow her as a hulk nearly across the Lake. (Happy that the wind was not on shore.) In this same storm, the steamer James Madison was exposed. It was an awful time; but before its fury had attained its height, the captain had the prudence to put back under the lee of a friendly island 14 miles from Mackinaw. Here she rode out the gale for 24 hours; when we again "*put*" towards Chicago—we did not reach this city till Monday.—How, you will ask, did we pass the Lord's day? Answer, we had service and a sermon; and a large and attentive audience. "Further the deponent saith not." Found all well at Chicago, chartered a coach in company with others for Peru, staid two nights on the way, found the steamboat waiting for us, got on board—pleasant time down; got on shore at Peoria at 12 at night, slept a little at the Hotel, rose early, hired a coach and went to the Robin's Nest. This was on Friday the 30th of Oct., 1840: arrived home and found all well:—the Robin's Nest much altered for the better, and all hearts full of welcome. As I looked over to Jubilee Hill, nothing can exceed the exquisite pleasure I received except that which followed in the two succeeding Sundays. The former was passed in holding divine service in the school rooms—the latter in consecrating Jubilee Chapel. O, it was a glorious time! more than 400 persons attended the solemnity, and all conducted themselves with the greatest propriety. Forty-nine partook of the holy Sacrament. The music was as good as it could be without an organ. The chants were performed with great propriety and animation. The prayers were read with solemnity by our dear Mr. S. Chase, and I hope the sermon (which I had written in the intervening week for the occasion) was not altogether unappropriate. At any rate, I felt what I said on so important a subject as the worship of God, most deeply. Psalm 96: 9. Many, perhaps four fifths of the audience being unacquainted with our primitive worship, I had caused the prayer books from time to time presented to me from the east, to be distributed in the pews from one end of the church to the other. The places were marked, and some person acquainted with the service was directed to assist the worshippers to turn to the proper parts at the proper time. The effect of this arrangement was beyond expectation beneficial. Nearly the whole assembly joined—all seemed to open their mouths as one man to bless the Lord, and to declare the wonders that he doeth for the children of men. And what is still further the cause of gratitude, the whole audience knelt and confessed audibly their sins before the Lord. What sight more imposing than this? *O Jubilee, Jubilee!* that the puritan maypole stiffness on the one hand, and the desecrating practice of squatting in the pew with unbended knee before the God of Heaven on the other, begin to bend and give way to the primitive, decent and becoming practice of "falling low on our knees before the Lord."

Never was I more happy than on last Sunday—nor do I expect to be equally so till I sing "Jubilee," the song of the redeemed, the song of the Lamb, in heaven.

Methodist Schism.—As this is a subject on which it is important for the members of our Church to have correct information, we have given them a chapter from the Life of Wesley; and that we may escape the imputation of High Church bigotry, we have taken the narrative of Mr. Hampson, who tells us in plain English that he regards the apostolical succession as a figment. The first part of the chapter which was given in our last contains Mr. Wesley's reasons for the rash and schismatical act—as Charles Wesley has termed it—by which he separated his followers from the communion of the Church. The conclusion of the chapter which will be found on our first page contains Mr. Hampson's analysis of Mr. Wesley's reasons. Mr. Hampson throws curious and valuable light on the subject; and argues, we think, conclusively, though without resort to those deeper and more heavenly principles which drew from Charles Wesley the feeling declaration that his brother John, by the "rash action" (alluding to the ordination) into which in the 82d year of his age he was "surprised" at Bristol, had "renounced the principles and practices of his whole life; acted contrary to all his declarations, protestations and writings; robbed his friends of their boasting, realized the Nag's Head Ordination; and left an indelible blot on his name as long as it shall be remembered."

Tracts for the Times.—Some parts of the article on our last page from the British Magazine, are worthy of notice.

TO SUBSCRIBERS.

Many of our subscribers have promptly paid the bills which have been rendered to them. For this we thank them. But there are many others whose accounts have been standing several years, and whose continued inattention to repeated and earnest requests for settlement has caused us great, though we hope, unintended injury. The paper passed into the hands of its present proprietors encumbered with a large debt, which must be paid, and for the means of paying which reliance was placed on outstanding accounts. The neglect of these accounts on the part of subscribers, is a source of very serious embarrassment to the proprietors. The publisher has not the means, nor at present the prospect of receiving the means, which are necessary to defray, during the winter months, the necessary expenses of the office. Meantime they whose labors are neither the least, nor of the least importance for the cause to which the paper is pledged, are the greatest sufferers.

Nothing but necessity has drawn from us this statement; and while we renew our thanks to those who have paid their bills, we beg most seriously to press on delinquent subscribers the justness of paying their debts.

A MISSIONARY CHART.

"A Missionary Chart," containing a view of "all the principal Protestant Missions in the World," has been left for inspection at our office. It exhibits at one view, the Missionary operations of the different Protestant sects as well as the Church of England and Protestant Episcopal Church Missions throughout the world, and cannot fail to be useful to such as desire the information which it gives.

The Life of John Wickliffe, D. D, by Margaret Coxe, *author of the "Young Lady's Companion," "Botany of the Scriptures," "Wonders of the Deep," "Visit to Nahant," &c.*

Mrs. Coxe is a clever and amiable author, capable of being—as indeed she has been—highly useful in writing for the young. Some of her works have on former occasions been favorably noticed in our columns. Her present volume is not wanting in attractiveness and interest; and if she had had the good fortune to draw her materials from more authentic sources, she would have produced a volume which we might have cordially commended. As it is, we fear that her "Life of Wickliffe" is more fitter to keep alive prejudice and error in the minds of the young than to convey historical and scriptural truth. The account of the Paulicians, pp. 40, 41, seems to show that she has been misled by the ignorance of Milner. The Albigenses, pp. 48, 49, &c., are classed with the Waldenses, and are made to excite the sympathy and admiration of the youthful reader for their merits as well as their sufferings. The story of Wickliffe himself in the hands of Mrs. Coxe (and not in hers alone) is rather a romance than a sober narrative; it bears with a severity beyond what is just against the Church of Wickliffe's age, and sets forth the character and actions of the Reformer with an exuberance of eulogy beyond what his merits will warrant. We do not however, attach blame to Mrs. Coxe, who has made the best use she could of such materials as she had before her; but we do regret exceedingly that there is not more solicitude on the part of the community to have their understanding enlightened with truth than to have their passions flattered and their prejudices confirmed by fiction.*

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* Mrs. Coxe says, p. 171, "A modern Romish historian also furnishes testimony to prove that Wickliffe is entitled to the honor of first translating the word of God into the English language in the following passage extracted from his history." Here follows a quotation from Dr. Lingard. It is surprising that Mrs. Coxe did not observe that in the very sentence which next precedes that which she has quoted, Dr. Lingard says, "Several versions of the sacred writings were even then extant;" and that in the margin of the same page he quotes from Sir Thomas More, "The Hole Byble was long before Wickliffe's days by vertuous and well learned men translated into the English tong, and by good and godly people with devotion and soberness wel and reverently red." Mrs. Coxe has perhaps been led into error by an incautious dependence on Le Bas, who gives the passage which she has quoted from Lingard, and then endeavors—whether successfully or not, is another question—to prove in opposition to Lingard and Sir Thomas More, the point which Mrs. Coxe has assumed; viz., that Wickliffe was the first translator of the Scriptures into the English language.

TO CORRESPONDENTS.

"Canonicus," "C. A. F.," and "Palemon," in our next.

"The Church Record, Francis L. Hawks, D. D., proprietor and editor," is the title, &c., of a new weekly, which has been just received at our office. It is printed at Flushing, and devoted to the cause of Christ and education. A copy of the Churchman has been sent to the Church Record in exchange.

The lovers of sacred music were highly gratified on Friday evening of last week by the exhibition of the new organ in St. John's. The building was crowded at an early hour to overflowing; and the greatest admiration is expressed of the organ, and of the abilities of Dr. Hodges, the organist. A further notice of the performance will be given in our next.

Error Corrected.—In the Parochial reports, in the Journal of the Convention of the Diocese of New York, recently published, the printer, after giving correctly the canonical, and some other collections of the Parish, has made that from St. James', Hyde Park, say,

"And for Parochial purposes about $12 00." The sum reported was $120 00.

We have received "The Order and Duty of Bishops; a sermon preached at the consecration of the Rev. William R. Whittingham, D. D., by the Right Rev. Alexander V. Griswold, D. D.," &c.

Also, from an ever attentive friend, the "Journal of the proceedings of the fifteenth Annual Convention of the Diocese of Mississippi."

Also, "The Spirit of Missions" for December.

Agathos, *and other stories.* By Samuel Wilberforce, *M. A., Archdeacon of Surrey. From the second London edition.* New York: Published by the General Protestant Episcopal Sunday School Union Depository, 28 Ann-street, 1840. 32mo., pp. 170.

A beautiful reprint (and embellished with cuts) of a most excellent book for children. It is a book much superior to most publications of the same kind; children will be pleased with it, and we would strongly recommend it to be placed in their hands.

The Rev. Dr. Freeman, late of Raleigh, N. C., has taken letters dimissory to the diocese of Virginia. Letters, &c., to be addressed to Dr. F. at Petersburgh, Va.

*The Matriculation of the newly admitted students of the General Theological Seminary, took place in St. Peter's Church, on Sunday evening last. Evening Prayer was read by the Rev. Professor Turner, and the Matriculation Sermon preached by the Right Rev. Professor Onderdonk. After the dismission of the congregation, twenty-two young gentlemen were matriculated—2 in the middle class, and 20 in the junior.

At a meeting of the Standing Committee of the Diocese of New York, held on Monday the 30th of November, *Homer Wheaton* was duly recommended to the Bishop to be received as a candidate for Holy Orders.

☞ Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men desiring to become Candidates, will be delivered in Christ Church, to-morrow evening, December 6. Service to commence at 7 o'clock.

☞ The corner-stone of Christ Church, Brooklyn, will be laid by the Bishop of this Diocese on Monday next, 7th inst., at 1 o'clock. The procession will form at the house of Joseph A. Perry, Esq., corner of Henry and Pacific streets, and proceed from thence to the site of the Church.

In St. John's Church, Havre de Grace, Md., on Saturday evening the 15th inst., Divine Service was performed by the Rev. Dr. Richard S. Mason. Four adults were baptized by the Rev. R. Lloyd Goldsborough, the rector of the parish, and a sermon preached by the Rt. Rev. Dr. Whittingham, the Bishop of the Diocese.

In the same church, on Sunday morning, (22d Sunday after Trinity,) the Service was performed by Dr. Mason, assisted by the rector, and the Bishop preached; confirmed 13 persons, and administered the Holy Communion.

In St. George's Church (Spesutiæ) on the afternoon of the same day, the Service was performed by Dr. Mason, assisted by the rector, and the Bishop preached and confirmed 4 persons.

For the Churchman.

PALMER'S HISTORY OF THE CHURCH.

We are gratified to learn that Messrs. Swords, Stanford & Co., have nearly ready for publication the admirable works of Mr. Palmer, recently printed in London. It is a history of the Church throughout all ages, pious and interesting, like Milner's, but of deeper and truer theological views. We deem it an important consideration, that so valuable a contribution to our Church literature should be at the same so brief and condensed as to bring the volume within the reach of every one. The price will be less than a dollar.

For the Churchman.

The Sunday schools in connexion with St. Ann's Church, Brooklyn, containing 400 scholars and about 40 teachers, was publicly examined in the Church, by the Rev. Rector, Dr. Cutler, on Sunday afternoon last; it was a highly interesting and most gratifying occasion. The answers of the children gave proof, in a most satisfactory manner, of the sound religious instruction imparted in this excellent institution, and must have afforded pleasure to their parents and all who heard them, as well as encouragement to those engaged in the work of instruction. The exercises consisted in a thorough examination of the Church Catechism, a portion of the prophecies, the History of our Lord's death and resurrection, and of the principal doctrines of the Gospel. The singing of these "babes in Christ" was quite harmonious, and it is only to be regretted that their voices should not be oftener and better heard in our public services. The address of the Rev. Rector was very appropriate and touching to those who listened to it.

OLD NEW YORK JOURNALS.

The Secretary of the Convention acknowledges the receipt of the Journals for 1805, '8 and '9, from the Rev. Eli Wheeler, of Waterloo, N. Y.; of the Journal of the Special Convention of 1811, from the Rev. Professor M'Vickar, of Columbia College; and of 1808 from Mr. L. N. Gridley, of Hudson.

He has thus been enabled to complete one set of the Journals from the first Convention, (1785,) down to the present time, with the exception of those for 1795 to 1800 inclusive. These however have been politely tendered for the purpose of transcription by Mr. Thomas N. Stanford.

Two other sets have also been completed from the year 1804. If another copy of the Journal of 1803 could be obtained, one of these sets could be carried back to 1801.

In addition to the several clergymen and laymen whose names have been mentioned in the several advertisements, the Secretary would here acknowledge the valuable aid which he has received from William H. Harison, Esq., and the donation of a number of Journals from Thomas L. Ogden and William Johnson, Esqs. In sending in the Journals which were advertised, several gentlemen have sent in others also, which will likewise be carefully preserved.

Benjamin I. Haight,
Dec. 2, 1840. Secretary of Convention.

The Rev. Z. Meade, who has for some time edited the Southern Churchman, died in Richmond, Va., on Friday, Nov. 27.—*Express.*

Report *of the Aberdeen Diocesan Association of the Scottish Episcopal Church Society for the year* 1840, *received and approved at the Annual Meeting, held in St. Andrew's Chapel,* 18*th August*, 1840.

The Report, which was laid before the General Meeting of the Society in December last, adopted by it, and afterwards published and extensively circulated, will have made the Members at large acquainted with the proceedings of the Society during the first year of its existence, so that it seems unnecessary for the Committee of the Association to do more than briefly recapitulate what has been done in this Diocese *for* the Society, and *by* it, since the formation of the Diocesan Committee fifteen months ago.

It is so far gratifying to observe the unanimity with which the members of the Church in this quarter have concurred, both as individuals, and in their aggregate capacity as members of particular congregations, in promoting the benevolent objects of the Society; and though it may have happened in some cases, that all has not been done that might have been reasonably expected from persons duly sensible of the inestimable blessings they derive from the regular ministrations of Christ's Word and Sacraments, it is confidently hoped that zeal will be animated and diffused, as the beneficial working of the Society becomes more extensively known. It is in no way necessary, indeed, that the Committee should be able to point to actual visible results, either as the test of the real amount of good effected by the Society, or as the ground of appeal to the support of Churchmen. The only appeal is to the sense of duty; and it must be answered, by individuals, in the spirit of the Apostle's direction, "according as God hath prospered every man." The ends contemplated by the Society are essentially religious, tending to the glory of God, and they are pursued in due subordination to the divinely constituted order of the Church. Such ends cannot be adequately followed out by individuals, otherwise than in a spirit of faith, which needs not the aid of "*sight*" to sustain its efforts, but acts in a particular way, because it is right and dutiful so to act, humbly trusting the issue to God's providence, "casting its bread upon the waters," in the hope of "finding it after many days."

The Committee trust, that what has been done in this Diocese for the support of the Society, may be received as an indication that the right spirit prevails extensively among the members of the Church, and as an earnest of its ultimate triumph over coldness and indifference. It is God's appointed time to favor the Church, when "her children think upon her stones, and it pitieth them to see her in the dust."

The following brief statement will show the sums which have been contributed to the funds of the Society, in the Diocese of Aberdeen, during this and the previous year, under the several heads in which contributions are classified:—

	1839.	1840.
Yearly subscriptions,	£87 3 6	98 6 6
Congregational offerings,	136 16 9	147 1 0
Donations,	406 10 3	53 15 0
Total,	£630 10 6	299 2 6

There is doubtless a great falling off in the total amount of Contributions, as might have been expected, many persons having paid the first year the donations required to constitute them Life Members of the Society,—a contingency which was of course foreseen at the outset. But it will be remarked with satisfaction that, under the heads of subscriptions and offerings, which may be regarded as the permanent income of the Society, there is a considerable increase. This is noted with peculiar gratification under the head of offerings, because it is the legitimate mode of contributing to Church purposes; and being attended with less publicity, it affords a surer criterion of the *principle* from which men act, every individual being left to give "according as he is disposed in his heart," without being brought into comparison, or tempted to rivalry, with others. He who has "little may do his diligence to give of that little," without shame,—and he who has "much may give plenteously," without the risk of ostentation. But let both remember, that what they give, they give unto the "Lord," who will reward them, not according to *what* they give, but according to the *means* out of which it is given.

The sum distributed in this Diocese last year amounted to £287, 5s. 2d.—viz. to nine clergymen, in order to raise their incomes to £80, —£156, 15s. 10d; £30 towards obtaining an assistant for an aged and infirm clergyman; £50 towards rebuilding one chapel, and £50 towards liquidating the debt on another. These sums are exclusive of £21, 19s. 9d, retained for purposes strictly diocesan, according to Rule VII. of the Society.

The benefits resulting from the operations of the Society are thus made perceptible at once; and they may be confidently appealed to as a sufficient answer to some persons, who have remarked,—though it is difficult to believe that such a remark could have been seriously made,—that their congregations derived no benefit from the funds. But to such persons, there is a better answer; they may be reminded of the words of the Lord Jesus, how he said, "it is more blessed to give than to receive." In deeds of brotherly love, selfishness *can* have no part: and what is it but selfishness to do good, "hoping to receive as much again?" This is not Christian charity, but the counterfeit virtue of "publicans and sinners." The bond of our Society is not merely our association under human rules: it consists in "the unity of the spirit;" it is intended to facilitate the development of the great principle of brotherhood recognized in the Gospel, "if one member suffer, all the members suffer with it; and the word of exhortation which it addresses to every individual, and to every congregation in the Church, is that of the blessed Apostle, "Bear ye one another's burdens, and *so* fulfil the law of Christ."

EXTRACTS FROM THE PROCEEDINGS OF THE FIFTY-SIXTH CONVENTION OF THE DIOCESE OF NEW YORK.

A communication from the Secretary was presented, and read as follows:

Communication.

The Undersigned, as Secretary of the Convention of the Diocese, begs leave to submit the following Report and Communication, as to certain duties committed to him by the Constitution and Canons and by Resolution of the last Convention.

Agreeably to the order of the last Convention, the Journal, with the Constitution and Canons, was printed. It was published within one month after the copy for the appendix was furnished to the Secretary; and at once distributed by mail in the following manner: one copy was sent to every clergyman in the diocese; one to every lay delegate in attendance at the last Convention; and one to every parish not represented in the last Convention. No *parcels* were put up to be sent to the parishes by private opportunity, the experience of past years having proved this to be labor lost and money wasted; but when they have been called for, the usual number of copies have been given at the office of publication. Out of the diocese, copies were sent to the several Bishops and secretaries of the Convention as the 5th Canon directs. The number of copies remaining on hand is about 300.

By the 6th Article of the Constitution, it is made the duty of the Secretary to preserve the Journals and *records* of Convention. As the minutes are necessarily destroyed in the printing of the Journal, there can be no record of the proceedings preserved unless it is written anew; and as such transcript has not hitherto been made, the Secretary, although deeming it a matter of great importance, did not feel justified in incurring the expense of having it made. He respectfully asks for instruction on this point.

And here he would state, that so far as he knows, there are no records of the doings of past Conventions, and no regular sets of the Journals, belonging to the diocese. Of the latter, the only ones in his possession have been recently bound, and reach no farther back than the year 1829. This is a matter, in his humble estimation, requiring the immediate action of the Convention. A diocese like that of New York ought not to be without its complete series of authentic records, to which at any time reference could at once be made.

As the Secretary is directed by Canon 5, Sec. 2, to request of the Secretaries of the different Conventions, copies of their respective journals in exchange, he presumes it to be the intention of the Convention that these journals when received shall be preserved with the papers, &c. of the diocese. If this be so, it would be well to have those of each year bound; loose pamphlets being very easily mislaid or destroyed. The Secretary begs instruction on this point also.

In conclusion, the undersigned would state, that he should not have troubled the Convention with this communication but for the difficulty which he found in determining with precision what were his duties, and the manner in which they should be performed. To him, the several points alluded to seem to be of sufficient moment to claim the consideration of this body, which he would, accordingly, with all respect, solicit.

Benjamin I. Haight,
Secretary of the Convention.

The Committee on the Incorporation of churches, presented the following

Report.

The Committee to whom was referred the certificates of the incorporation of churches claiming to be admitted into union with the Convention, respectfully report:

That they have examined the certificates submitted to them, and find the same correct, and that the following churches have been regularly incorporated, according to law, viz:

Trinity Church, in the city of Albany.

St. Mark's Church, in the village of Hoosick Falls, Rensselaer county.

Church of the Cross, in the town of Ticonderoga, county of Essex.

Saint Philip's Church, in the Highlands.

Saint Mary's Church, in the Highlands, Putnam county; and

The Church of the Messiah, in the village of Glen's Falls, county of Warren.

All which is respectfully submitted.

Wm. Johnson,
S. Jones,
Wm. L. Johnson.

New York, October 1, 1840.

The question being put separately upon the admission into union with the Convention of each of the Churches reported by the Committee to be regularly incorporated, they were received by the Convention.

On motion of Rev. Alonzo Potter, D. D., so much of the Bishop's Address as relates to aged and infirm clergymen was referred to a committee of five: Rev. Drs. Potter and Milnor, Messrs. Peter A. Jay, Gulian C. Verplanck, and James F. Depeyster.

The Rev. Dr. M'Vickar laid upon the table the Annual Report of the New York Protestant Episcopal City Mission Society for the year 1840, which on motion, together with that part of the Bishop's Address relating to said society, was referred to a committee of five: Rev. Drs. M'Vickar, Wainwright, Smith, and Messrs. William H. Harison and William Betts.

Rev. Prof. Potter, on the part of the committee on the subject of the relief of aged and infirm clergymen, made a verbal report, and asked leave to be continued until the next Convention. On motion, the committee were continued.

The committee appointed at the last Convention on the Episcopal Residence made the following

Report.

The committee to whom was referred a communication from the Vestry of Trinity Church in the city of New York, together with a declaration of Trust accompanying the same—

Respectfully report:

That the vestry of Trinity Church in 1838 appropriated $18,000 in aid of the Episcopal Fund, of which sum $16,500 were with their consent applied to the purchase of a house in Franklin street, in the city of New York, which house was conveyed by Henry Phelps, the vendor and his wife, to nine gentlemen as joint tenants in fee by a deed dated the 15th of October, 1838. The grantees are four of the trustees of the Episcopal Fund, and five trustees of the Protestant Episcopal Society for promoting religion and learning in the State of New York.

On the 20th November, 1838, the nine grantees executed the Declaration of Trust referred to the committee, which has been duly recorded. It is thereby declared that they held $1,500, being the residue of the said $18,000, in trust, to apply it to repairing and furnishing the house with a view to its being occupied by the Bishop; and that they held the house on certain trusts which are in substance as follows:—

To lease it and pay over the rents and profits to the Treasurer of the Episcopal Fund, to be applied for the maintenance and expenses of the Bishop, or to permit him to occupy the house rent free, till otherwise directed by the Convention. Out of the rents to keep the house in repair, and insured against fire, and to pay taxes and assessments.

If the Convention direct the house to be sold, and the proceeds to be invested in other real estate, or paid to the treasurer of said Fund, as part of the permanent capital thereof, such directions are to be complied with.

The Convention may also direct the premises to be conveyed to any corporation on such trusts as they may see fit, but so that the rents shall be applicable to the support of the Bishop for the time being.

The instrument also contains provisions for the appointment of new trustees.

The Bishop now resides in this house, and it appears that while he occupies it, no provision is made for the payment of taxes and assessments, nor for insuring and repairing it: these burdens therefore fall upon him.

By the statutes of this State, all express trusts, except certain enumerated ones, are prohibited, and every conveyance is forbidden which renders land inalienable or postpones the vesting of an absolute fee simple for more than two lives.

The Committee fear that the trusts contained in this instrument are not such as a court of law would consider valid.

They therefore submit to the Convention the expediency of applying to the Legislature for an act confirming the deeds.

All which is respectfully submitted.

P. A. Jay, *Chairman.*

New York, September 30, 1840.

Whereupon, on motion of Mr. Jay, it was

Resolved, That application be made to the Legislature of the State for an act confirming the conveyances relating to the house purchased for the use of the Bishop.

Resolved, That the following Petition, signed by the Right Rev. President, and attested by the Secretary, be forwarded to the Legislature.

Petition.

To the Honorable the Legislature of the State of New York.

The Petition of the Convention of the Protestant Episcopal Church in the Diocese of New York

Respectfully showeth:

That a house and lot in the city of New York have been purchased for the use of the Bishop of the said Church for the time being, and have been conveyed to trustees for that purpose. But that, (as they are advised,) it may be doubtful whether such trusts are valid under the existing laws without the express permission of the Legislature.

Your petitioners respectfully request that an act may be passed confirming the deeds conveying the said house and lot, and declaring the said trusts.

Signed by order of the Convention.

On motion,

Resolved, That the same Committee be requested to take charge of the above Petition.

The Rev. William Richmond submitted the following Resolution, which, on motion, was laid upon the table, until the Report of the Committee on the memorial of the Education and Missionary Society should have been presented.

Resolved, That a table be annexed to the printed Journal of the Annual Convention, showing the names of every church and chapel in the diocese, and the amount contributed by each during the preceding year to the Education, Missionary, Episcopal and Diocesan Funds respectively: which table shall be prepared by the Secretary, with the assistance of the Treasurers of those Funds.

Mr. William Bard was appointed a Trustee of the Fund for the support of the Episcopate, in place of Mr. Edward R. Jones, deceased.

The Committee to whom was referred the communication of the Secretary, presented the following

Report.

The Committee to whom was referred the communication of the Secretary in relation to the preservation of the records of this Convention,

Respectfully report:—

That they have had the same under consideration, and are unanimously of opinion that the matter is of sufficient importance to demand the immediate action of the Convention.—That the Church, in a diocese so extensive and important as that of New York, should be without any authentic records of its past history, and should be yearly advancing under the Divine blessing in a bright career of usefulness and strength, without any care to preserve the proceedings of her most solemn councils, is a state of things which your committee are persuaded that this Convention will agree to say, shall continue no longer.

And whereas your committee have been informed that one or more full sets of printed Journals of the Convention of the Church in this Diocese are now to be met with, they will venture to propose for the adoption of the Convention the following Resolutions:

1. *Resolved*, That the Secretary, acting under the advice and with the sanction of a committee of three, to be appointed by this Convention, do procure, if it be possible, either by purchase or otherwise as he best can, a complete set of the printed Journals of the Convention of the Church in the Diocese, from its first organization down to the present time.

2. *Resolved*, That the Secretary be instructed to cause the same to be transcribed in a suitable book of record at the expense of this Convention.

3. *Resolved*, That it shall be the duty of the Secretary for the time being, to cause the minutes of the meetings of each Convention to be recorded in a suitable book, which shall be carefully preserved among the archives of the Church.

4. *Resolved*, That the Secretary for the time being is in like manner required to preserve cautiously the Journals of any of the Dioceses in these United States which may be sent to the Church in this Diocese, and that at the end of every year it shall be his duty to have them strongly bound together, and deposited among the other historical records intrusted to his care.

All which is respectfully submitted.

Thomas House Taylor,
Lot Jones,
William H. Harison.

The first Resolution as proposed by the Committee was adopted.

The second Resolution was amended as follows, and thus amended was, on motion, recommitted to the same committee for further consideration, with instructions to inquire into the expediency of causing to be reprinted at the expense of this Convention all or any of the past journals.

Resolved, That the secretary be instructed, under the sanction of the above committee, to cause the same to be transcribed in a suitable book or books of record, at the expense of this Convention.

The third and fourth resolutions were adopted.

MISSIONARY AT LARGE OF THE CITY MISSION SOCIETY.

All donations for the support of the Missionary at Large, or of the Sunday Schools under his charge, will be received by

William Bard, Esq., New York Life and Trust Company, Wall-street.
Lewis Philips, Esq., Howard Insurance Company, Wall-street.
Rev. Lot Jones, Church of the Epiphany.
Rev. J. H. Price, Rector of St. Stephen's.
Or by John Mc Vickar, College,
Chairman of Committee.

☞ Charitable contributions for the Poor, to be sent to the Missionary himself, Rev. B. Evans, No. 7 Third Avenue. Dec. 5.

INTELLIGENCE.

Diocese of Ohio.—On Friday, Nov. 13, Bishop McIlvaine: consecrated St. Luke's Church, Columbia present and assisting, the Rev. Messrs. Barrow, Mayo, and Tolford. A feeble flock, in a place where the services of the Church have been sustained by lay-reading, from time to time, for 30 years, have at Columbia, where is no village, erected a small, neat church, which in its nice, internal arrangements, is much to the praise of their good taste and zeal.—*Gambier Observer.*

Confirmations.—At the visitation of St. Timothy's, Massillon, 16 persons were confirmed by the Bishop; of St. Paul's, Akron, 6; of St. John's, Cuyahoga Falls, 11; of Christ Church, Franklin, 23; of Bethel Church, Boston, 3; of St. Paul's, Medina, 16; of St. Luke's, Grafton, 3; of St. Luke's, Columbia, 1; of St. John's, Ohio City, 5; of Trinity Church, Cleaveland, 27.—*Ib.*

Ordination.—The Rev. D. W. Tolford, B. D., was admitted to Priests' Orders, by Bishop McIlvaine, in St. John's Church, Dover, on Wednesday the 18th inst., the Rev. Messrs. Granville and Burry being present and assisting.—*Ib.*

The Rev. M. K. Cushman has accepted a call from the vestry of Zion Church, Dresden, and has entered upon his duties in that promising parish.

He requests that his letters and papers may be sent to his address at Dresden.—*Ib.*

Confirmation.—On Sunday, Nov. 22, Bishop De Lancey held a confirmation for the congregation of St. John's Church, Clyde, Wayne county, in the Methodist house in that village, on which occasion he read prayers, baptized 1 adult, confirmed 8 persons, preached, and administered the holy communion in the morning, and read prayers and preached again in the afternoon. The missionary of the station, the Rev. B. M. Stone, deacon, was prevented by a bad cold from aiding in the services, except so far as to read the preface in the confirmation office, and to assist in the distribution of the elements at the communion. The prospects of the Church are highly encouraging at this station under the zealous labors of the faithful missionary.—*Gospel Messenger.*

Consecrations.—On Sunday, Nov. 15, Calvary Church, Tarborough, was consecrated by Bishop Ives; the Rev. Messrs. Singletary, Drane, and McRae being present on the occasion. The ceremonies were witnessed by a large and attentive congregation, and several interesting and impressive addresses were delivered on that and the preceding day.—*Banner of the Cross.*

Wednesday, Nov. 11, Bishop Griswold consecrated St. Stephen's Church, Portland, Me., where he was attended by the Rev. Messrs. Nash, Clark, and Babcock. The sermon, by the Bishop, was a lucid exposition of the reasons for consecrating houses of worship, and the advantages which result from the practice.—*Ib.*

Clerical Changes.—The Rev. Thomas Crumpton, having removed from Meadville to Pittsburgh, Pennsylvania, requests that letters, &c., may be directed to him there.—*Ib.*

Consecration in Maryland.—On Friday, 6th of November, the Rt. Rev. Dr. Whittingham consecrated to the worship of Almighty God, St. Andrew's Church, Clear Spring, Washington co.; Rev. J. Peterkin, Rector.

St. Andrew's Church is of frame, twenty-eight by forty feet, with forty pews, and will accommodate nearly two hundred. With a small vestry room and steeple, but exclusive of ground, it cost nine hundred and seventy-three dollars. It was commenced last December, the foundation laid in March, and the church opened for Divine Service on the last Sunday in June, 1840.

On the evening after the consecration, baptism was administered to one adult by the rector, and a sermon preached by the Bishop. On the succeeding day also the Bishop preached, when seven persons received the rite of confirmation; six of whom, with other communicants, immediately after participated in the Holy Communion.

There were present, and assisting during the whole or a part of the services, the Rev. Messrs. Beall, Crampton, Hoff, Lyman and Owen, all of the Diocese of Maryland.—*Episcopal Recorder.*

The Rev. Mr. Thorn having removed from this city, (Philadelphia,) to Carlisle, his former place of residence, requests that all letters and papers intended for him may be so directed.—*Ib.*

Rev. Dr. May.—After an absence of more than two years, spent in Europe and Africa, our much esteemed brother and fellow-laborer has been permitted by the good providence of God to return to his native land. Our joy at meeting, would be greatly enhanced if we could announce that his long absence had been blessed to a restoration of health; we regret to state that at present he is not fully competent to enter upon parochial duties. His present arrangement is to spend the winter in the South, and we sincerely trust that it will be of service in effecting a speedy and permanent recovery.—*Ib.*

The Rev. Samuel Wilberforce, Archdeacon of Surrey, has been appointed the Bampton Lecturer for the year 1841.

MARRIED,

In St. John's Church, Poultney, Vt., on Sunday, November 15th, by the Rev. Lucius M. Purdy, the Rev. S. Stebbins Stocking, minister of St. Andrew's Church, Meriden, Conn., to Miss Sarah S., daughter of the late Hon. Rollin C. Mallary, of Poultney.

On Thursday morning, 26th, at the residence of James Hunter, Esq., Delaware county, Penn., by the Right Rev. Bishop Onderdonk, the Rev. Dr. Alonzo Potter, of Union College, Shecnectady, to Sarah, daughter of Robert Benedict, Esq., of Otsego, Co., New York.

CALENDAR.

DECEMBER.

6. Second Sunday in Advent.
13. Third Sunday in Advent.
16.
18. } Ember Days.
19.
20. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. Christmas Day.
26. St. Stephen the Martyr.
27. First Sunday after Christmas, and St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
3. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
10. First Sunday after the Epiphany.
17. Second Sunday after the Epiphany.
24 Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
31. Fourth Sunday after the Epiphany.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 6, St. Mary's Church, *Brooklyn.*

Second Sunday after the Epiphany, January 17, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

NOTICES.

PROT. EPISCOPAL TRACT SOCIETY.

A meeting of the Board of Trustees will be held at St. John's Chapel Sunday school room, on Tuesday next, the 8th inst. at 7 o'clock, P. M.

Pierre E. F. McDonald, Secretary.

Dec. 5, 1840.

☞ ALL SAINTS CHURCH, will be opened for Divine service every Sunday evening in *Advent*, at *seven* o'clock. December 5—3t.

ST. JOHN'S CHURCH—BROOKLYN.

The quarterly collection for Missionary and charitable purposes, will be made in this Church on Sunday evening next. The sermon on "the duty of supporting the Gospel Ministry" from Deut. xxv. 4: "*Thou shalt not muzzle the ox when he treadeth out the corn,*" will be preached by the Rector. December 5th, 1840.

ST. PETER'S CHURCH, CHELSEA.

The Ladies' Fragment Society of St. Peter's Church will hold a Fair for the sale of both useful and fancy articles, on Tuesday the 15th, and on Wednesday the 16th days of December inst., at the three story house, corner of Twentieth street and Ninth Avenue.

Donations in money or articles will be thankfully received, and may be left with Miss Martin, second directress at the Theological Seminary.

Should the weather on either of the above mentioned days prove unfavorable, the Fair will be continued on Friday, 18th inst.

Dec. 5. 2t.

MISSION FAIR.

The ladies of the Mission Church of the Epiphany will hold a Fair for the benefit of said church, consisting of useful and fancy articles, at the Columbian Hall, 263 Grand street, near the Bowery, on Tuesday, Wednesday and Thursday, the 22d, 23d and 24th of December, from 10 A. M. to 10 P. M.

Any donations in furtherance of the object will be thankfully received. They may be left with Swords, Stanford & Co., 152 Broadway; J. A. Sparks, at the office of the Churchman, 111 Nassau-street, up stairs; at the Depository, 28 Ann-street; with Mrs. Isaac Lawrence, 498 Broadway; Mrs. Gillespie, 56 Bleecker-st; Mrs. William T. Pinkney, 188 Henry street; Miss Sophia Lock, 158 Broome street; Mrs. Burger, 175 Bowery; Mrs. Joseph Moore, 220 Henry st; or Mrs. Lot Jones, 192 Allen-street. Dec. 5, 1840.—t19

CHURCH OF THE NATIVITY.

The Ladies of the Church of the Nativity are preparing to hold a Fair for the sale of useful and fancy articles in aid of the funds of said Church. Any donations in money or articles, will be thankfully received, and may be left with Mrs. Lippitt, 567 Fourth street; Miss C. M. Alsop, 293 Third steeet; Mrs. Ten Broeck 551 Fourth street; or at the Sunday School Union Depository, 28 Ann street.

New York, Dec 5, 1840.

N. YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A meeting of the Board of Managers will be held at the Sunday school room of St. John's Chapel, on Tuesday next, the 8th inst. at 7 o'clock, P. M.

Wm. H. Bell, Secretary.

New York, Dec. 5, 1840.

EIGHTH AVENUE SUNDAY SCHOOL.

The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would ask the aid of the members of the Church in behalf of the destitute children of this school. Any articles of clothing or materials will be thankfully received, and may be left at the Sunday School Depository, No. 28 Ann street, and with Swords, Stanford & Co. 152 Broadway.

Nov 21—5t

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From a lady of Grace Church, Rye, a donation, $2. From annual subscribers, $61. By the hands of Rev P T Babbitt, $5. Total, $68.

Donations and Subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

New York, Dec. 5, 1840.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Mrs John W Horner, Philadelphia, annual, $1. From a lady of Grace Church at Rye, a donation, $1. From annual subscribers, $11. From Mrs John Jay, to constitute her a life subscriber, $10. Total $23.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann-street, by
Thomas C. Butler, Agent.

Dec. 5, 1840.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 18th Nov. ult. has received the following contributions, viz.

By the hands of Charles J. Aldis, Esq, treasurer of the committee for foreign missions, received from Edward Colston, Esq. of Virginia for domestic missions, $24 80. From the Family Mite Box, New York, $6. From a lady of New York for domestic missions, one half of thirty dollars, $15. By the hands of the Rev George Burgess, rector of Christ ch, Hartford, Con, to be placed at the disposal of the Rev Mr Selwood, missionary at Mendon, Ill, and designed to assist the parish at that place in the completion of their church, $71. By the hands of the Rev David Ogden, rector, the contribution of St Mark's Ch, New Canaan, Con, to be appropriated to the church at Booneville, Missouri, $5. St John's ch, Poultney, Vt, by the Rev Lucius M Purdy, a marriage fee, $5. By the hands of the Rev E C M'Guire, rector, weekly offerings of St George's ch, Fredericksburg, Va, $27 80. By the hands of the Rev F J Goodwin, rector, collection in St George's ch, Flushing, Long Island, for domestic missions, $54 25. By the same hands, from a few ladies of the congregation, for the same object, $30. Remitted by Wm H Hubbard, Esq, agent at Richmond, Va, viz, from Dale parish, Chesterfield county, per Rev P F Berkeley, $12 50; from Mrs Ann Lewis, near Port Republic, per Rev F D Goodwin, $4; from Grub Hill ch, Raleigh parish, Amelia co, per Rev Benjamin L Mead, $18; from Mrs Sarah Goode, Mecklenburg county, per Mrs James E Heath, $5—$39 50. From a "poor member of Christ ch, Philadelphia," $10. Total receipts, $288 35.

James Swords, Treasurer.

December 3, 1840.

The last of the above items was contained in the following note addressed to the Domestic Secretary, which the treasurer commends to the attention of the Church:

"Philadelphia, 24th Nov. 1840.

Rev. and Dear Sir,—

I have seen by the Spirit of Missions for several months, that the contributions for Domestic Missions fall far short of the wants of our scattered flocks. This has affected my mind seriously, and though I can ill afford it, I send you ten dollars, requesting you to apply it to Domestic Missions, as from a poor member of Christ Church, Philadelphia. We all know that the Church does too little for Domestic Missions, the Missionaries being too few and their salaries too small: but if every one who *cannot* afford it, would send one, five or ten dollars; and every one who *can* afford it, would send fifty or a hundred; the Missionary treasure would abound, and the givers would find no lack.

I remain, Rev. Sir, yours affectionately,
A Poor Member of Christ Church."

Correction.—In the acknowledgment in the Churchman of the 21st November, of the contribution handed in by the Rev. Dr Carmichael, was stated to have come from "St. George's Church, *Flushing*;" it should have been stated from St. George's Church, *Hempstead.*

2d December, 1840. James Swords, Trea.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

Received from the Ladies' Benevolent Society of Moravia, Cayuga county, N Y, per Juliet R Aikin, Treasurer, $43,21. Remitted by Edward Colston, Esq. of Virginia, $24,80. Received from a lady of New York, $15. Remitted by W H Hubbard, Esq, agent at Richmond, Va, from Sewing Society of Prince Edward C H, for African Missions, per Rev W H Dinkle, $17,55. A mite from the self-denial of two little girls of Cumberland county, for Africa, $1,50. From Dale Parish, Chesterfield county, per Rev P F Berkley, $12,50. From Mrs Ann Lewis, near Port Republic, per Rev F D Goodwin, $4. From Grub Hill Church, Raleigh Parish, Amelia county, per Rev. Benjamin L Mead, $15. From Roanoke Parish, Halifax county, $15. From Mrs Sarah Goode, Mecklenburg county, per Mrs James E Heath, $5—$70,55, less exchange, $1,90—68,65. Received from Rev. J L Clark, rector, Offerings of the Sunday School of St. John's Church, Waterbury, Conn. for education of Thomas Church Brownell, a pupil at Cape Palmas Mission, $20. Total receipts $171 66.

Charles J. Aldis, Treasurer.

Bank of America, 1st Dec. 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums since Nov. 4th, viz.

From A Lady, per Mr T C Butler, for Missionary Fund $2; from Church of Nativity, New York, Rev A Ten Broeck, rector, collection for Missions. Fund $3,31; from St George's Church, Schenectady, Rev W H Walter, rector, collection for Missionary Fund $13. Total amount of receipts $18,31.

C. N. S. Rowland, Treas.,
Dec. 2, 1840. 55 Water Street.

The Treasurer is requested to correct acknowledgments of $3,69 to Missionary Fund in Churchman of 1st August last, and $2,37 to Education Fund, with $26,50 to the Missionary Fund in Churchman of 3d October last—which were erroneously credited to Christ Church, Granville, should have been Christ Church, *Greenville*, by the hands of Rev O H Smith. The funds for the Missionary Branch of the Society are still short $200, to pay the Missionary stipends to 1st October last, and $1,700 more is required for payments due on 1st January.

UNION DEPOSITORY,
28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Dec. 3d from the following individuals, viz.

Rev J T Clark, Mt Laurel, Va, with remit; E Wiley, Savannah, Ga; E Mills, Burlington, Vt, with remit; Rev G F Worthington, Golden, Md, with remit; F G Smith, Philadelphia; the Rt Rev G W Doane, D D, Burlington.

Packages have been forwarded from the Depository during the fortnight ending Dec. 3d, as follows:

To the Rev J T Clark, Mt Laurel, Va, under cover to Joseph Gill, Richmond, Va, per Schooner Nassau; to Rev R Cox, Troy, per Tow boat Troy; to Rev D H Short, Danbury, Conn, per Steamer Nimrod; to Rt Rev L S Ives, D D, care of Rev Samuel J Johnston, Edenton, N C, one box, per Schooner Angeline; to Agur Wells, Albany, one box, per Steamer Utica.

THE Subscriber has opened a class for the Instruction of Young Ladies, at his own house, No. 101 Third Avenue, in the higher department of English literature, including the theory and practice of composition—an outline of history, ancient and modern, with some attention to the writers on mental philosophy.

Days of attendance, Mondays, Tuesdays, Thursdays and Fridays, from 11 A. M. to one P. M.

Terms, $25 per quarter of 12 weeks.

ARCH. McVICKAR,
December 5—4t. No. 101 Third Avenue.

UNIVERSITY GRAMMAR SCHOOL.

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

TWO LADIES, lately arrived from England, are desirous of employment as Instructresses; they are proficient in Music and Drawing, and conversant with every branch of a solid and genteel education.—They will be happy to attend schools in New York and its immediate neighborhood; or to give lessons either at the houses of their pupils, or at their own rooms. The elder has been engaged in the Vice-Chancellor's family at Oxford, and both are permitted to refer to the following gentlemen in New York:

The Right Rev. Benjamin T. Onderdonk, D. D., Bishop of New York; the Rev. William Berrian, D. D.; the Rev. Manton Eastburn, D. D.; the Rev. Edward Y. Higbee; the Rev. James Milnor, D. D.; the Rev. Joseph H. Price; the Rev. Samuel Seabury, D. D.; the Rev. Thomas H Taylor, D. D.; the Rev. Jonathan M. Wainwright, D. D.; James B. Elliman, Esq.; John H. Hicks, Esq.; John Smith Rogers, M. D.; and Messrs. Swords, Stanford & Co., from whom further information may be obtained.

469 Broadway. Nov. 28—tf

18mo RUBRICATED COMMON PRAYER BOOK.

NEWLY corrected and very carefully compared with the Standard Books of the Church, by a Presbyter, appointed by the Rt. Rev. Bishop Onderdonk—and the most minute errors have been corrected. This edition is printed on very fine paper, and embellished with six appropriate and highly finished steel engravings, by the first artist; and bound in various styles of Turkey morocco, plain and extra gilt very appropriate for a holiday gift, as there is a rich presentation plate in front of the book. The publisher trusts that the pains he has taken to render this edition of the Prayer Book so perfect and beautiful, will be duly appreciated by the Church. Published by

GEORGE MILLER,
Nov 28 -tJan 2. 647 Broadway.

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, will shortly publish the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

Agathos, and other Sunday Stories; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood -18mo. 170 pages, fine muslin.

The Holy Child of Nazareth.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey—36 pages, 18mo. enamelled paper.

A Week in the New Year,—18mo.

Sketches and Stories for Young Children, 32mo, four numbers 32 pages each, enamelled paper covers.

Address all orders for books and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, Jr., Agent,
Nov. 28—tf Union Depository, 28 Ann St.

SELECT CLASSICAL FAMILY SCHOOL.

THE Rev. H. Adams, of Saugerties, Ulster county, N. Y., having procured valuable assistance in his select school, of twelve boys, would now receive a few boys, for whom there are vacancies.

The healthiness of the location, the excellence of the accommodations, the great attention paid to pupils, as well as the smallness of the number received, make this one of the most desirable places for the education of youth.

Saugerties is on the Hudson river, one hundred miles, or seven hours from the city of New York, to which place a steamboat plies regularly twice a week in addition to the daily line boats.

References, by permission, to the Rt. Rev. B. T. Onderdonk, D. D., J. M. Wainwright, D. D., Manton Eastburn, D. D.; Mr. F. R. Backus, No. 49 Wall street, Messrs. Barclay & Livingston, No. 26 Broad street, and Mr. Reyborn, No. 10 Old Slip. Circulars or any other information may be had of the last named gentleman, or from the Principal, on application by letter. Oct 10—tf

PROF. HACKLEY will receive Mathemathical Pupils during the after hours of the day at No. 417 Houston Street, a few doors east of Broadway.

Nov. 14—4t

CHURCH ALMANAC FOR 1841,

JUST PUBLISHED and for sale by the Protestant Episcopal Tract Society, at their Depository, 28 Ann street, price four dollars a hundred, fifty cents a dozen, or six and a quarter cents single.

Oct 17 Thomas C. Butler, Agent.

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

Sept. 29, 1840. eow6m

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J. D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.

Troy, Oct 1, 1840—tf

YEAR OF THE CHURCH.

THE Year of the Church, hymns, and devotional verse, for the Sundays and Holy days of the Ecclesiastical Year, with brief explanations of their design and origin. By the Rev. C. M. Butler, 1 vol. 12mo.—Price 50 cents.

Nov 7. SWORDS, STANFORD & CO.

ST. PAUL'S COLLEGE.

THE next session of the Preparatory School of St. Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.

The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I. Sept 19.

POETRY.

THE PAUPER'S DEATH-BED.

Tread softly—bow the head—
In reverent silence bow—
No passing bell doth toll—
Yet an immortal soul
Is passing now.

Stranger! however great,
With lowly reverence bow,
There's one in that poor shed—
One by that paltry bed—
Greater than thou.

Beneath that beggar's roof,
Lo! Death doth keep his state:
Enter—no crowds attend—
Enter—no guards defend
This palace gate.

That pavement damp and cold
No smiling courtiers tread;
One silent woman stands
Lifting with meagre hands
A dying head.

No mingling voices sound—
An infant wail alone;
A sob suppress'd—agen
That short deep gasp, and then
The parting groan.

Oh, change!—Oh, wondrous change!—
Burst are the prison bars—
This moment *there*, so low,
So agonized, and now
Beyond the stars!

Oh, change—stupendous change!
There lies the soulless clod;
The sun eternal breaks—
The new Immortal wakes—
Wakes with his God. *Mrs. Southey.*

From the Church Magazine.

THE APOSTOLICAL SUCCESSION IN THE BRITISH CHURCH.

Various are the opinions respecting the source whence the primitive British Bishops originally derived their orders. Some aver that St. Paul crossed over into Britain, and established here a regular Church with Bishops, Priests, and Deacons; others maintain that our first Bishops were ordained in Gaul; whilst a third party send them to Asia for orders. These several opinions have been formed in the absence of any authentic account of the introduction of Christianity into the island. There are preserved in Wales, however, a few old documents which ought to satisfy us on this point. The "British Triads" are records of undoubted credit relating to events from the earliest times to the beginning of the seventh century. In these we are informed that Bran, the father of the famous Caractacus, was the first who brought the Christian faith to our ancestors from Rome, where he had been detained seven years as a hostage for his son, in the reign of Claudius. His return took place about the year 59. In the "Genealogy of the British Saints," the very title of which shows it to be no monkish production, we are further told that Bran was accompanied from Rome to his native country by three Christians, named Ilid, Cyndaf, and Arwystli Hen. The latter, in all probability, is the same with the Aristobulus mentioned in Romans xvi. 10. The different terminations of the name are very reconcilable, being quite in accordance with the analogy of the two languages. But what greatly corroborates the supposition, is the statement in the Greek Martyrology, "that Aristobulus was one of the seventy disciples, that he followed St. Paul in his travels, that he was by him ordained a Bishop, and sent into Britain; and that he having established a Church there, and appointed Priests and Deacons in it, at last died.* In this case the Greeks and Britons are witnesses quite independent of each other; and so collusion is out of the question. Moreover, whilst nothing is said about the sacred character of Ilyd and Cyndaf, as well as Bran himself, Arwystli is distinctly designated in the "Genealogy of the Saints," a Periglor, a term that clearly indicates his being in holy orders.

We may, therefore, rest assured, that Arwystli, or Aristobulus, (for as we have seen there is little or no hazard in considering them as identical,) had received orders before he came into Britain. The above testimony of the Greeks, coupled with his intimacy with St. Paul, implied in Scripture, and the circumstance of the Apostle's being at Rome when the missionaries left for Britain, leaves no doubt that he was consecrated by St. Paul himself.

And now, having found the first Bishop of the Christian Church in Britain, what need have we to seek elsewhere, and at a later period, the source of British succession? Is it not much more reasonable to suppose that Aristobulus ordained his successors? There is not the least probability that the Church ever became extinct in this island after it was first planted. On the other hand, its boundaries were considerably enlarged at a very early period. For, though the Gospel was first preached in Siluria, in the dominions of Bran, yet as early as the year 170, we read of Sampson, Bishop of York, and Theanus, Bishop of London. If Aristobulus, as Cressy says, died in the year 99, one or two Bishops would have filled up the gap so as to connect the two dates. And if moreover those that are recorded in the British documents as saints at this early period were all in Episcopal orders, we already possess the names of a sufficient number to continue the succession in the interval. Thus,—

Arwystli, or Aristobulus, died A. D. 99.

Cyllin, the son of Caradog, and grandson of Bran.

Medwy, Elfan, Dyfan, and Ffagan; the two latter are said to have baptized king Lucius.

Lucius lived, according to Bede, A. D. 156; according to others, 167 and 170. He was the grandson of Cyllin, and is said by some to have laid aside his crown, and travelled as a missionary through Bavaria, Rhœtia, and Vindelicia, until at last he suffered martyrdom near Curia, in Germany.

That the Britons paid no regard to the regular transmission of the apostolical commission at this early period, it would be absurd to insinuate; for such conduct would be totally at variance with the practice of every other Church, and would inevitably forbid them the estimation of a "Church" in which their religious community was regarded by their neighbors.

Irenæus, the disciple of Polycarp, who was the disciple of St. John, appeals to the succession of Bishops against the pretensions of heretics, and in favor of the claims of the true Church. "We can reckon up," says he, "those who were ordained by the Apostles to be bishops in the Churches, and those who were their successors, to our own time."† Tertullian likewise, who lived in the same age with Irenæus, speaks of it as a thing universally admitted, that the Apostles placed Bishops in all the Churches which they planted, arguing, as Irenæus had done, that by the succession of regular and lawful Bishops, the true faith was preserved every where.*

Now, if this practice prevailed not in Britain, it is hardly to be expected that the abovementioned Fathers should testify, the one that Christian Churches existed "among the Celts," (i. e., the Germans, Gauls, and BRITONS,)† the other that the "regions of the BRITONS inaccessible to the Romans, were yet converted to Christ."‡

In the year 314, three Bishops from Britain attended the council of Arles, which was summoned by Constantine the Great, for the purpose of condemning a sect called Donatists. Constantine had been residing a considerable time in Britain before he became Emperor, and consequently must have known something of the nature of the Church here. He must also have been aware of the great stress laid by all the other Churches on the apostolical succession. He would consequently not have summoned the Britons to the council had there been any doubt on this subject. Neither would they have been permitted by the other Fathers to subscribe to the decrees of the council as members of the Church Catholic.

We possess the names of the Bishops of London from the date where we left off, in regular succession, down to the time when this council was held. They are as follow:

Theanus, A. D. 170, Elvanus, Cador, Obinus, Conan, Palladius, Stephanus, Iltutus, Theodredus, Hilarius, Restitutus, A. D. 314, present at the council.

Germanus, Bishop of Auxerre, in the fifth century, when he visited Britain, in company with Lupus, Bishop of Troyes, for the express purpose of suppressing the Pelagian heresy, partially changed the course of the Ministerial Succession, for it is recorded in the British documents, that Dubricius was by him consecrated and constituted at Llandaff, Primate of the Cambrian Churches. From henceforward, the Bishops and Clergy ordained by Dubricius, would trace in part§ their spiritual descent from St. John, through Polycarp, Irenæus, and their successors. Dubricius afterwards removed to Caerleon, where he still exercised the same Archiepiscopal prerogatives, and was there succeeded by the renowned David. David had not been consecrated a Bishop by his predecessor, but by the Patriarch of Jerusalem, so that the Apostolical Succession could still be traced to the same original source.

It is averred, by some, that Teilo, who succeeded to the See of Llandaff, contended for the primacy with David, because Dubricius had been Archbishop first at Llandaff. Be this as it may, it does not materially affect the subject we have in hand, for he, also, together with Padarn, Bishop of Llanbadarn, had been admitted into Episcopal orders by the above mentioned Patriarch.

As Germanus and Lupus's labors were confined to Wales, and as David, Teilo, and Padarn, moved within the same sphere, we can hence account for the Episcopal predilection of the Welsh, afterwards, for traditions ascribed to St. John, and their difference from the rest of the Britons. For instance, let us notice the custom of observing Easter. The whole Christian Church was divided on this subject from a very early period. The eastern portion alleged the practice of St. Philip and St. John, whilst the western appealed to that of St. Paul and St. Peter, as transmitted to them respectively. As St. Paul was the source from whence the Britons originally derived their ecclesiastical customs, it is more than probable that they at first uniformly followed the practice of the western Churches in this respect. The dispute was settled at the great Council of Nice; and if any of the British Bishops attended that council, as it is inferred they did, they must have subscribed to a decree for keeping Easter on the Sunday next after the fourteenth day of the moon.—Moreover, in the time of the Emperor Constantine, during whose reign the Nicean Council was convened, it is expressly affirmed that Easter was celebrated in Britain after the same manner as at Rome. The northern Britons continued to follow this practice, as did also the Romans; but owing to their following different cycles‖ in computing the age of the moon, their Easter-day had consequently varied; so that on Augustine's arrival, there was no uniformity on this head between them. The Welsh, however, when the events above alluded to took place, adopted the rule of Polycarp, which they did not abandon until the year 755.¶

The circumstance, that the three Bishops, David, Teilo, and Padarn, brought with them from Jerusalem amongst other Asiatic customs, this rule of Easter, will be further confirmed by what is said in the Greek biography of Chrysostom, that "certain clergymen, who dwelt in the isles of the ocean, (*evidently the Britons*,) repaired from the utmost borders of the habitable world to Constantinople, in the days of Methodius, (who was patriarch there from the year 842 to 847,) to inquire of certain ecclesiastical traditions, and the perfect and exact computation of Easter."** This proves that some of the Britons were for many years partial to the eastern rule, even after the decree for its abandonment had passed, and that they entertained an idea that they had formerly received the same from Asia.

But we digress. Augustine, the monk, in the beginning of the seventh century, was so satisfied of the validity of the British ordination, that he appears to have entertained no doubt whatever on the subject, whilst he insisted upon the abandonment and adoption of other practices of much less fundamental importance. He treated the Bishops as such, and raised no objection when they appealed to their "holy fathers, the friends of God, and the followers of the Apostles, *Apostolorum sequacibus*."

But we need not this evidence, for the British Bishops can be traced in regular succession from Germanus's time down to the twelfth century, when the British and Anglican Churches were united. For the gratification of the curious, we subjoin a list of the Bishops that in that interval successively filled the oldest See in Great Britain, Llandaff:

Dubricius, resigned Llandaff A. D. 512.
Teilo, died A. D. 540.
Odoceus.
Ubylwinus.
Aidan.
Elgistill.
Lunapeius.
Comegern.
Argwistill.
Gurwan, about A. D. 752.
Gwodloion.
Edilbin, or Edilbinus.
Greciolus.
Berthigwin.
Trychan, or Trithanus.
Elvogus, died A. D. 752.
Catwarel, or Catguaret.
Cerenhir.
Nobis.
Gulfridus.
Nudd, or Nuth.
Cimelian, or Cymellianth, consecrated A. D. 872; died A. D. 917.
Libian, or Lybianth, died 929.
Marchluith, died 945.
Pater.
Gugan, or Gogwan, consecrated A. D. 982.
Bledri, died A. D. 1022.
Joseph, consecrated A. D. 1022; died 1046.
Herewald, died A. D. 1103.
Urban, consecrated 1108.

The Anglo-Saxon Bishops derived their ordination originally from Asia, through Augustine, who had been consecrated by the Archbishop of Arles, in Gaul. This succession was introduced into the Welsh Church on its submission to the See of Canterbury, in the twelfth century, and through this same course our present Bishops, both of England and Wales, derive their divine commission. It is true that their orders are not exclusively Asiatic, for several metropolitans have been at different times consecrated immediately by the Pope; nevertheless, as none of these primates could *alone* canonically consecrate a Bishop, it can be proved that we are not indebted to Rome for our Episcopal Succession to the extent generally supposed; but, on the other hand, the Gallican succession still by far preponderates.*

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* Usher's Britann. Eccles. Antiq. p. 9.

† Contra Hæres, Lib. iii. c. 3.

* De præscript, c. 32.

† Lib. i. c. 2 and 3. Cluverii Introd. Georg., Lib. ii. c. 5.

‡ Adversus Judæos, c. 7.

§ In part, for Germanus must have been assisted by one or two native Bishops at the consecration of Dubricius.

‖ The Romanists followed the cycle of Dionysius Exiguus of nineteen years; the Britons that of Sulpitius Severus, that of eighty-four years.

¶ Annales Menevenses.

** Usher's Religion of the Ancient Irish, ch. 10, Horæ Britann. vol. ii. p. 317.

* See Carey's Apostolical Succession in the Church of England. Reading, 1836.

From the British Magazine.

THOUGHTS ON OLD SUBJECTS.

Sir,—The doctrine of the "real presence" is contained in the first three or four sentences of the exhortation in the communion service—therefore it is the doctrine of the Church of England. It is also contained in the words of Christ; and those of St. Paul explain the nature of that presence. The one expressly affirms "This is my body;" the other as expressly calls it "bread." Now, as we have no more right to consider *one* of these expressions figurative than we have to consider the other so, we can only preserve the truth of both by believing a real *spiritual* presence, which agrees with both. Many explain the subject by assuming Christ's words to be figurative, and so extinguish them, setting St. Paul's in opposition. But then on what grounds can they oppose the Romanists, who takes the same liberty with St. Paul's, leaving Christ's alone remaining? The expressions are not antagonist ones; but the true doctrine is contained in a synthesis of the two. Both errors (of Romanist and dissenter) spring from the same source—a rationalizing spirit. The doctrine of the Church is the true "via media," which will generally be found "via tuta."

It is most agreeable to our cowardly human nature to save ourselves the suffering which an avowal of the truth would bring upon us; and in some cases it may be lawful thus to spare ourselves. But the present times seem peculiarly to call upon all who "know the truth" to confess it, for there is a deadly struggle between good and evil—between principle and expediency—human invention and divine institution—between the "God of Gods," and the "God of this world;" and who can tell how much he may be aiding the *wrong* by not acting for the *right?* To remain neuter may be to throw his weight into the scale, heavy with the maxims and principles of sinful man. The "vis inertiæ" may prove a formidable propelling power. To remain inactive may be to betray the citadel into the hands of its enemies. We are not to measure our duty by its calculated effects. The earth is cursed "for our sake," and pain and distress must be our inheritance in it.—Why then should we so shrink from incurring them for "righteousness' sake?" Should we not, for this reason, the more readily court them, that he may gain the blessing pronounced upon those who suffer? "Happy are ye," is said to them; and can we *afford* to lose any opportunity of having this said of us? We need look at the early Christians for examples of patient endurance, to be utterly confounded at our own shrinking from sorrow and reproach. They "counted not their lives dear unto them," but our *reputations* are too valuable to be risked. They "endured the loss of all things;" but we are afraid of losing even a portion of the esteem in which we are held.—They acted up to their principles; we, too often, bring our principles down to our actions. They suffered "cruel bonds and mockings, and were tortured, not accepting deliverance;" it is well if we can stand even a contemptuous name for the truth's sake. "There were *giants* in those days;" and what are we?

Physical science, now-a-days, is much more popular than mental; the necessary conclusion is, that it is an age of intellectual inferiority.—Without doubt there are splendid exceptions; but let any one consider the *bias* of the present generation, and he will see that it is "of the earth, earthy." In days that are past, men exercised chiefly their wits; we, especially, our senses. They thought; we talk and scribble. The motto of this day is, "I will not believe what I do not understand." Of that which is gone, "I will try to understand what I believe." As regards the truths of religion, this is eminently correct; but which is most favorable to their cultivation? Is not the latter? Equally removed from blind credulity and sceptical effrontery.

Christ was sent, not only to atone for sin, but also to fulfil all righteousness. He submitted to baptism. Immediately that it was effected, the Holy Spirit descended on him. May we not thence conclude that when we are baptized the Spirit descends upon us? Thus our baptismal regeneration.

"Sacraments are those which are signes and tokens of some generall promised grace, which alwaies really descendeth from God unto the soule that duly receiveth the same."—(Hooker.) Now, regeneration is the general promised grace of baptism, ("baptized for the remission of sins;") therefore, if, when duly received, the appropriate blessing always descends, we are bound to believe infants regenerated therein: unless we deny their capability to receiving it, which we cannot, so long as our Church declares "it (infant baptism) is in any wise to be retained, as being most agreeable to the institution of Christ." So if we maintain infant baptism, we must also baptismal regeneration.

The Catholic Church believes "*holy Scripture* containeth all things necessary for salvation." It is dissenters who force us to appeal to tradition. If they did not put a *new* interpretation on Scripture, we should not be compelled to show that the Church has, from its very beginning, held that which we maintain. And yet, themselves the cause, they blame *us* for the appeal.

Many mistake the abhorrence which coarse wickedness excites in their minds for pure hatred of sin, when, in fact, it is but the coarseness of it that shocks them. Let sin be presented in a refined and elegant form, and they will perceive none of this revulsion. "Gather not my soul with (vulgar) sinners," would be the correct expression of their piety.

Civil government is more like an animal or vegetable than a machine; it grows up into its form; it *cannot* be modelled at will. Here is one fundamental error of what is called "liberalism." An error, most practical in its results, and one that has recently had peculiar developement. Another error is, that "the people are the source of power," in flat contradiction to Scripture, which says that *God* is. Now, how can a system so opposed to reason and revelation work otherwise than most miserably; in short, than it is now working?

Discipline in Church or State is like Ithuriel's spear: its touch causes each one to start up in his real character.

The "Tracts for the Times" are a sort of theological "quintain," at which every tyro in divinity runs a tilt, thereby bringing on himself, most generally, the fate which awaited his predecessor at the real game—a stunning blow with the bag of sand suspended for the correction of inexpert or malapert adventurers. To change the figure; they come out against the giant, armed with what they fondly persuade themselves is David's sling and stone; but which, alas! turns out the most contemptible pebble packthread that ever served for a schoolboy's sport, its chief execution being that which such toys will at times accomplish—a recoil on the head of the vigorous discharger: "Goliah," meanwhile, disdaining to do that with his "weaver's beam"-like spear which his assailant does with his own clumsiness.

Why should men take such pains to represent *reason* as opposed to revelation? Is it true that it is? There are many things in Revelation "higher than the reach of the thoughts of men," but is it not a dictate of *reason* that, when God speaks, we, his creatures, should listen, and implicitly believe what he says? Would it not be contrary to reason to do otherwise? If such persons mean reason, "falsely so called," why not say so, instead of contributing to the propagation of erroneous sentiments?

Our senses are like clocks, far from infallible, and yet sufficiently correct for every-day purposes.

Happiness cannot be produced by circumstances exclusively. Its origin must be in the mind; it *radiates*, not *converges*.

The term "protestant" is relative, and not absolute; and therefore insufficient as the only name for our Christianity. Let popery fall, and *protestantism* falls with it. We ought to have a name applicable to us, not only since the Reformation, but to the true Church up to that period. We must revive the old term "catholic," and wrest it from its usurpers; for in this "holy war," I would not give them the advantage even of a name. The populace are discontented because some are not perfectly satisfied with "protestant," and cry out "popery," as is their wont. They might as well cry out "mad dog!"—it would answer the same purpose—to collect a mob—to pelt and hoot the unfortunate few who *think*, and will not bow down to the pope of custom or sect. Besides, it is a negative term. It merely says what you are *not*—not what you *are*. It is no pledge of orthodox faith.

At the request of a friend we insert the following "reasons:" which are enough for those who have no better. But the Churchman needs them not, for he has one reason which supersedes them all: viz., that GOD'S house is a house of PRAYER. He goes to Church to worship GOD in the communion of the saints, and not merely "to hear preaching."

A SECRET.

When you know your pastor is to be absent from the pulpit, there are nineteen reasons why you should be present yourself.

Here they are:—1. Because you should go to the sanctuary to worship GOD, and not to be pleased by a particular preacher.

2. You have covenanted with GOD and your brethren to sustain public worship *there*.

3. By absence you disparage the preacher who officiates as substitute.

4. You give the unconverted, reason to suspect that your piety is, after all, only a matter of taste.

5. You should be unwilling to let a stranger see a thin house.

6. You will not be as much profited by worshipping in a strange place.

7. If he who officiates be really a feeble preacher, he ought to receive all the support of your influence and your prayers.

8. You should be unwilling to injure the feelings of a faithful minister.

9. If he knows that the house is thinner than usual, he will not preach as well.

10. Your presence will be more needed, as it is quite probable that the more fickle will go away.

11. You should not insult your pastor by intimating that he has placed one in the pulpit whom you cannot hear.

12. Because your absence is a poor compliment to the usual hearers of the preacher.

13. Because your example will foster a very pernicious feeling in the society to which you belong.

14. You should always be present unless the providence of GOD prevents.

15. Because the running after particular preachers is a species of folly which requires all the force of example to check it.

16. To desert your brethren when their leader is absent, evinces the most inexcusable faithlessness.

17. You will *feel small* when your absence is mentioned.

18. Your example generally followed, would leave your sanctuary without a worshipper.

19. The principle, if followed out, will leave your soul without religion.—*Ch. Watchman.*

PROFANITY.

There is nothing, in our estimation, so degrading to the character of man as the habitual use of profane oaths. It lessens his dignity in the eyes of all who may come in contact with him, and is indicative of a coarse and vulgar mind. "To swear is neither brave, polite, nor wise," is a true adage, and should be borne in mind by such as are addicted to profanity. It is heart-rending to the virtuous and moral part of our community to hear the blasphemous expressions that emanate from the mouths of men who wear the exterior of gentlemen, but more withering is it to hear the horrid oaths that spring from the tongue of many of the lads who perambulate the streets. There is a want of care somewhere, and parents and guardians should be admonished to look well after the morals of their children and apprentices. If mild reproof will have no effect in checking the formation of the evil habit, let it be done by austerity; but at any rate, put a stop to it by some efficient means.

IMMORTALITY AND REST.

The Christian, whilst he rejoices in this world in temporal and spiritual rest, has, besides, the glorious anticipation of that which is eternal. From the savage, who buries the bow and arrows by the side of his departed brother, believing he shall wake in more pleasant hunting-grounds, beneath a calmer sky,—to the philosopher placed in the midst of knowledge and civilization, who calls forth all his reasoning faculties, in the vain attempt to obtain by their aid a glimpse of the world beyond the grave—immortality, immortality, is the great hope of the human soul, notwithstanding the uncertainty and dread which has always attended the efforts of reason to penetrate its secrets. The ancients described death under the likeness of sleep; the extinguished torch, the closed eyes, the plant sacred to silence, were used to express their mingled idea of darkness and repose; thus death became to them a mysterious, but not an eternal slumber, as the very image which was employed to depict it implied at least a faint idea of the possibility of an awakening. This hope, however, so limited, so vague, so wavering, had little or no influence upon the indulgence of their passions, or the course of their lives; they lived as if there were no hereafter, as if it were the dream of the poet and the philosopher, and the grave terminated their existence for ever. And though none who call themselves Christians would acknowledge such a belief, though most avow their certain expectation of a future state of existence, and that when they die they shall enter that heaven which is promised in the Scriptures,—yet, in defiance of the words of those Scriptures, they live but too often like the heathen of old, as if their life here had no connexion with their life hereafter; as if they thought the grave were really a place "where the weary are at rest," whether they lie down there in the faith of CHRIST or not: thus they practically assert death, under whatever circumstances it takes place, to be a state of everlasting repose. If a person has suffered much in trouble, in sickness, in sorrow, the intimation of his death is usually concluded with the assurance, "It was a happy release:" these words sink deep into the heart that has reason to doubt how far it certainly was a happy release. It is, however, not intended to apply these remarks to others,—for "who art thou, O man, that judgest?"—but rather to ourselves; to awaken an inquiry in the hearts of all, whether they have a "good hope" that they shall find death to be rest. "We bless thy holy name," saith the Church, in the communion-prayers, "for all thy servants departed this life in thy faith and fear." "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die *in the Lord* from henceforth; yea, saith the Spirit, that they may rest from their labors."

The insecure tenure of life, the possibility of an instant, and the certainty of eventual death, are facts, equally well known, acknowledged, and forgotten. Reader, you may have almost reached the boundary of your earthly career, your foot may be already approaching swiftly to your grave; but should you live until the silver cord be loosed, and the golden bowl be broken, even that time will shortly arrive. You are perhaps occupied from morning till night, year after year, in laboring to supply your own wants or those of others, in making your home happy, and seeking to discharge your social duties. Such care is both needful and allowable; but what are your preparations for eternity?—that eternity of whose duration not thousands upon thousands of years multiplied together can give us even a faint idea. Time and space are the cords of man's earthly habitation, and his mind stretches easily along their vastest lengths; but it shrinks into nothing before the great, the incomprehensible thought of eternity.

Ye, then, who whilst your steps are hastening towards the grave, profess to believe it the portal of immortality, reflect upon what are your hopes, what are your possessions there. If you expect to inherit peace and joy, it is laid up there now; the mansion is prepared, the inheritance is the purchase of CHRIST, but the heirs to it are born whilst in this mortal life; in this mortal life they are "rich towards GOD." Inquire, then, whether you have treasure laid up in heaven; that when you depart hence, you may but go where your spirit has long been gone before, enjoying by faith the life which is "hid with CHRIST in GOD."

Behold the young forest-tree; its slender stem bends to the slightest wind, a few leaves are scattered thinly over its small boughs; returning summers will bring to perfection its massy trunk, its extending branches, and the depth of its foliage: but so short is human life, that its term is far surpassed even by that forest-tree. When that shall appear in the strength of its beauty, when its long deep shadows stretch over the ground, and man rejoices under their refreshing cover, you, and all dear to you, your earthly hopes, schemes, plans, enjoyments, and regrets, will have utterly perished, all trace of them will have disappeared, like the clouds of yesterday, which

> "Have left in yonder silent sky
> No vestige where they flew;"

you will have passed through the grave and gate of death. Inquire of your own soul, before it be too late, whether it holds fast an assured promise, that when that time comes, you will indeed have entered into rest, and be rejoicing before the throne of GOD.—*Miss M. A. S. Barber.*

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